

SRI SRI CHAITANYA CHARITAMRITA

MADHYA-LILA

CHAPTER XIII

[In this chapter we have a description of the ecstatic dance of the Lord before the Car of the Lord Jagannatha on the day of the Car festival. The Lord arranged his people into seven groups. And all the groups danced and sang round the holy Car. And the Lord also danced with them all.

Here in course of the dance the Lord performed a miracle : he was seen dancing simultaneously with all the batches. And every batch of singers believed that the Lord was with every one of them.

The dance was so ecstatic and so infused with love that even the images on the Car seemed pleased with it. And they all smiled in glee.

And in course of the dance the Lord suddenly touched the king Prataparudra, the scholar Sarvabhauma had promised to the king that some day he would take the king before the Lord and this touch of the Lord indicated that the Lord was kind to him.

The Car stopped at Balagandhi where holy food was offered to the Lord. And the Lord and his followers took rest in the garden close by.]

Glory unto Lord Sri Krishna Chaitanya ; for he danced so wonderfully before the holy Car of the lord that people were amazed to see him. Yet even the lord Jagannatha himself wondered as he watched the holy dance of the Lord .

Ye people, who would hear the jubilations of the Lord, hear it now with deep attention ; for I shall now describe the glorious dance of the Lord during the holy Car Festival before the image of the Lord Jagannatha.

And on another occasion the Lord resolved to awake from sleep during the night. And he did as he resolved. For he rose from bed when it was still night and took his bath. And he also said his prayers then.

. And the Lord went out to see the holy Pandu-vijaya ceremony of the Lord and the Lord saw it ; for the holy image had left His throne and already started off. .

And the king Prataparudra himself came there with his ministers. And they rendered all help to the followers of the Lord to see the holy Pandu-vijaya ceremony.

And the Lord now watched with ecstatic joy the holy journey of the image. And the preceptor Advaita and the saint Nityananda and other followers of the Lord were in the following.

And there were also the stout Dayitas, strong as mad elephants. And they all performed the holy ceremony of the Pandu-vijaya with great zeal.

And some of them held the holy image at the neck ; some held his holy lotus-like feet. And some again lifted the holy image by means of a strong silk rope fastened round his waist. And two parties of them held the two ends of the rope as they raised the holy image.

And there were at different places steps inlaid with soft cotton both strong and high. And they carried up the holy image from one step to another.

And as the holy image was being carried on, the steps gave in and the cotton within was blown out. And there was a great noise.

And thus the holy image of the Lord moved on joyfully ; for who could lift the God, the Creator of the universe unless it were He himself.

And these Dayitas sang the glory of the holy image. And they were saying it in a loud voice. And there was also a great noise produced by various musical instruments so that nothing could be heard.

Presently, king Prataparudra came and started sweeping the path before the Car of the image with a golden broomstick. Thus did he serve the Lord.

And the king also sprinkled sandal-wood-water on the street. And he did these menial services with great joy.

The king rendered these minor services unto the Lord, descended as he was from royal throne and yet with through and through submission of a menial servant.

And the Lord Chaitanya watched the king in service and was pleased at the king's humility and granted him His grace.

And the people around noticed the beauty of the Car. And they wondered as they saw it. For the Car was all gold, and it was as high as the mount Sumeru.

And there were on it hundreds of white 'Chowries' and bright glasses. And the flag and the shining canopy adorned the top.

And various instruments of music, the *Ghagaras*, the *Kinkinis* and the *Ghanta* were sounded. And the Car itself was veiled with silken clothes with varied pictures painted on them.

And the Lord's image was all jubilant as he rode on his Car. And on two other cars rode Subhadra and Haladhara.

And the Lord had lived in the company of his beloved Mahalakshmi for a full fortnight. And he enjoyed her close companionship aloof from all others at this time of the year. And over the festive period he at her sweet will came out in his Car among his devotees to please them all by his gracious presence.

And the road before the Lord was sprinkled all over with fine white sand ; so it looked like the sandy river-side. And on both sides of the way there were small 'tolas' so that the place looked almost like the holy Vrindavana.

And thus the holy image rode on his Car and proceeded. And as he proceeded he looked on both sides and he seemed highly pleased.

And the people of Gauda pulled on the Car on in great joy and the Car proceeded sometimes fast and sometimes slow. And at times again it stood steady, so that it did not move even though it was being pulled, for the Car proceeded at the will of the Lord Jagannatha. And none had so much strength as to pull it on, if it would not move of its own accord.

And the Lord Chaitanya garlanded his close followers and painted their forehead with paste of sandal-wood with his own hand.

And the saint Paramananda Puri and Bharati Brahmananda accepted these from the Lord's own hands. And they were overjoyed as they received these things touched as they were by the holy hand of our Lord.

And the preceptor Advaita and the saint Nityananda too got garlands and sandal-wood-water from the Lord's own hands. And they were elated to receive these sacred from the Lord.

And the Lord also gave garlands and sandal-wood-water to the singers of the holy name led by Svarupa and Sribasha.

There were in the company four and twenty singers. And they divided themselves into four parties. And in each party there were two drums-men so that their number was eight. For it was the desire of the Lord that there should be four parties. And he divided the singers accordingly.

And in the first batch Svarupa was made the chief singer. And with him there were five others to help the song. And they were Damodara and Narayana Dutta, Govinda and the Pandita Raghava; the fifth was Sri Govindananda. And the preceptor Advaita was selected to dance in the batch as the singers would be singing the holy song.

And in the second batch Sribasha was the chief. And the other four were Gangadasa, Haridasas. Sri Ram Pandita and Sriman Subhananda, And the saint Nityananda was selected to dance in this batch.

And in the third batch Mukunda was made the chief singer. And the five singers there were Vasudeva and Gopinatha, Murari, Srikantha, and Vallava Sena. And Thakura Haridasas was selected to dance in this batch.

And in the fourth batch Govinda Ghose was made the chief. And the five singers there were Haridasas and Vishnudasas and Raghava and the two brothers Madhava and Vasudeva. And Pandit Vakreswara was the person who led the dance in the batch.

And there was another batch of singers there and they came from Kulingrama. And in this batch danced Raya Ramananda and Satyaraja.

And there was also a batch that came with Preceptor from Santipura. And Achyutananda danced there while all others joined him with song.

And the batch that came from Sri Khanda danced at a distance. And Narahari and Sri Raghunandana danced in that batch.

These four parties now danced in front of the Car of the Lord Jagannatha. And two of them were on each side. And the fifth danced behind the holy Car.

And in this way in all the seven parties fourteen drums were sounded. And the Vaishnavas as they heard the sound went almost mad.

And the whole company of Vaishnavas seemed like monsoon clouds coming down in clusters. For they poured forth with tears in their eyes, the sweet nectar of the holy song.

And the sound of the holy song vibrated through all the regions, so that the sound of no other instruments could be heard.

And the Lord himself sang the holy name of the Lord Hari in all these batches of the Vaishnavas. And he raised his hands and said,—“Glory, Oh all glory to the Lord Jagannatha.”

And the Lord here showed another miracle ; for all at the same moment he began to please all the seven parties of the Vaishnavas by his personal attention in association.

And every one in these seven batches said—“The Lord is with me ! he would never leave me : Oh, he is so kind to me.”

And the power of the Lord is wonderful indeed. So no one can describe it in full. Only those, who have pure loving faith in the Lord and are therefore dear to the very soul of the Lord, know it.

And the Lord Jagannatha seemed pleased as he saw all people singing the holy song. And he therefore stopped his Car and saw it.

And all these the king Prataparudra saw and he was highly amazed. And as he saw these he was overpowered. And his heart was all full of love.

And the King reported all about the glory of the Lord” to Kasimisra. And Kasimisra said—“You are fortunate indeed for having been a witness to the miracles of our Lord.

And the King looked at the scholar Sarvabhauma. And the Scholar also looked at the King. And thus they talked by signs to each other. For they alone knew the significance of the miracle of the Lord. No one else could have any knowledge of it.

• For the ways of the Lord are known only to those whom Lord grants the knowledge in his mercy. And without the mercy of the Lord not even Brahma could know it.

And the Lord was pleased as he saw the menial's service done by the King. And the King perceived the onpouring of the Lord through the grace of the Lord.

For though the Lord did not allow the King to come near him, yet he showed him his mercy from a distance. Who could devise the ways of the Lord.

And both Kasimisra and the scholar Sarvabhauma saw how the Lord granted his grace to the King. And they wondered as they saw it.

And thus the Lord jubilated for some time ; and he sang the holy song as all his devotees danced.

And now he was one person and at the very next moment he became many. He revealed his might according as the occasion required.

And the Lord forgot himself in the joy of the jubilations. And yet at His will the sacred flow of jubilations continued.

Thus the Lord jubilated wonderfully from time to time as he had done before in the holy ring-dance in Vrindavana. And his devotees alone felt it ; for none else could do so. And the proof of this is the holy Srimad-Bhagavata.

Thus the Lord danced in joy. And as he danced all the people there were overflowed with waves of love.

And thus the Lord Jagannatha rode on his Car. And thus he made all the followers of the Lord dance before him.

• We have already narrated how the Lord Jagannatha went to the holy temple of rest and how the Lord danced there before him.

And we now proceed with the narrative of his dance before the holy Car.

So the Lord sang the holy song for sometime. And he made his devotees dance at his own instance. But when he himself desired to dance he called all the seven parties of singers to him.

And the Lord now resolved to dance most vehemently. And he therefore gave a full batch of nine dancers to Svarupa. And these nine were Sribasha and Ramai, Raghava and Govinda, Mukunda and Haridasa, Madhava, Govinda and Govindananda. And the whole company of ten now danced with the Lord and ran along with him. And all other batches stood round them and continued their songs.

And the Lord now fell prostrate before the holy image of the Lord Jagannatha. And he turned his head upwards. And with folded hands thus prayed to the Lord.

"I bow to you, Oh Lord Krishna, I bow to you again and again ; for thou art the Brahmanya Deva. And thou dost good to the cows, the Brahmins, nay, to the whole world. And thou art the Lord Govinda himself.¹"

So also Mukundadeva says, "All glory to the Lord, the son of Devaki, all glory to the Lord Krishna, that glorious light of the line of Vrishni ; all glory to that holy One, blue like the cloud and whose limbs are soft as down. All glory to him, for he lightens the burden of sin on earth and he is the Lord Mukunda himself.

So also Sri Suka says to the king Parikshit² :

"All glory to the Lord Krishna. It is in him that all creatures dwell. And yet it is said that he was born to Devaki—a mortal being.

1. *Vishnupurana* : 1—19—65. *Mahabharata* 2¹⁵⁰.

2. *Srimad-Bhagavata* : 10—70—24.

All the chiefs of the Jadus were the favourite courtiers of the Lord and the Lord by the might of his arms destroyed sin. He took off the sorrows of all creation, animate and inanimate. And his ever beautiful smiling face added to the joy of the women of Vraja.

And so a devotee of the Lord said¹ :—

“I am neither a priest Brahmin, nor a warrior Kshatriya, nor a merchant Vaishya nor one of serving class, neither am I a total abstainer nor a householder, nor one of the renouncer of the world, nor a Yati. But I am only a devoted servant of the beautiful lotus-like feet of the Lord Krishna, the Lord of love, the Lord of the Gopis ; for he is vivid before our eyes and he is eternal joy. And he is the unbounded ocean of nectar full to the brim, bestowing boon of sweetness bountifully.”

And the Lord repeated all these verses. And he bowed down before the Lord Jagannatha once more. And the devotees of the Lord too bowed to the holy image with folded hands.

And the Lord danced and as he danced he gave himself up wholly to dancing and gave out thundering shrieks at times. And he danced sometimes in circles. And as he did so, he looked like a glow of light radiating in all directions.

As the Lord danced, he stepped on a number of spots. And wherever his foot-steps fell, the whole earth with its oceans and mountains danced.

And now the Lord was still and now he perspired. And now he was glad and now again he shed tears. And sometimes he trembled. And at times again his colour changed.

• And thus the Lord was overwhelmed with various feelings. And all at a moment he seemed proud and humble

and glad. And at times he trembled down on the ground. And when he thus fell, he seemed like a golden hillock forced to be prostrate on the ground.

And the saint Nityananda spread both his hands. And he asked others to take hold of the Lord from various sides. And the preceptor Advaita himself thundered forth from behind the Lord. And while they did so, Haridasa again and again shouted out the holy name of the Lord Hari.

And the pressure of the crowd there was strong. And so the Lord's people divided themselves into three batches to check this pressure.

And in the first batch was the saint Nityananda who had a strong physique. And the second consisted of Kasiswara and Govinda and other followers of the Lord. And they pressed back the crowd with their own hands.

And the third batch was led by the king Prataparudra. He stood outside with his officers. And he with his people formed a semi-circle and did not allow the crowd to press on.

And the King was standing with his hands round the neck of one Harichandana. And he saw all along with devout attention the dance of the holy Lord.

And at this moment Srinibasha who was overpowered with love stood near the king Prataparudra. And he saw the dance of the Lord.

And Harichandana saw Srinibasha in front of the king. And he touched Srinibasha by the hand and said—"Move aside".

But Srinibasha was all attention to the dance. And he did not know what happened. And as he was pressed again and again he struck the man on the cheek, and thus stopped him.

And the King said to Harichandana—"You are fortunate indeed, O Harichandana, you have received the touch of such a holy man ; for his touch is full of bliss."

And thus all people saw there the holy dance of the Lord and they wondered as they saw it. Not to speak of others, even the Lord Jagannatha was highly satisfied to see the dance of the Lord.

For the Lord Jagannatha stopped his Car there and did not proceed. And with eyes never twinkling he saw the dance of the Lord. The holy image was all full of life.

And the images of Subhadra and Valarama also saw the dance. And both were glad at heart to see it. So they both smiled as they saw the Lord dancing.

And thus the Lord danced unrestrainedly. And his features assumed wonderful appearances. And all the eight *Satvika* feelings showed themselves in him, yea, all were visible at the same time.

And whole body of the Lord with its flesh and its appearances seemed glad. And the hairs all over his body stood on their ends in joy, so that the Lord seemed like a 'Simula' tree which has thorns all over its trunk.

And the Lord's teeth also shook violently as he danced. And it seemed as if they would fall out of the mouth altogether.

And the Lord perspired through all the limbs of his body. And even blood came out at times of the pores of his skin. And as he thus danced he uttered in a choked voice—"Glory to the Lord Jagannatha." And yet he could not utter it fully. So he uttered only the first syllables of both the words.

And tears fell down from the eyes of the Lord like water from a syringe. And all people round the Lord were

wet with them. And sometimes the colour of the Lord was yellow, sometimes it was red and at times again it seemed like the colour of the Jasmine flower.

And now the Lord was still and now he fell down on the ground. And at times his hands and feet were like dry pieces of wood, for they did not move. And sometimes again the Lord did not seem to breathe.

And the followers of the Lord saw this condition of the Lord. And as they saw it they sometimes despaired of his life.

And sometimes water fell through the nostrils of the Lord and from his eyes. And sometimes again he foamed at the mouth ; and the Lord seemed like the image of the moon emitting streams of nectar.

And one Shubhananda ate up a little of the foam that fell from the mouth of the Lord. And he at once became mad in love for the Lord Krishna. Indeed, he was fortunate.

And thus the Lord danced furiously for sometime and he now turned his heart to another kind of feeling.

For he left this violent dance and commanded Svarupa to sing a song. And Svarupa who knew the heart of the Lord sang. And lo, this was the substance of the Song.

“Now have I got my Lord, the Lord of my soul. For him I wept so long ; for the fire of the desire of association with him burnt me so long.” And yet it was but the burden of a whole song. And this choral portion alone Svarupa sang in a loud voice. And the Lord danced sweetly in joy as he heard it.

And the Lord Jagannatha moved slowly and before it the Lord, son of Sachi, danced and proceeded along.

Thus all people there danced and sang with their eyes fixed on the Lord Jagannatha. And the Lord himself walked backwards with the singers who were singing all along.

And the heart and the eyes of the Lord were all rivetted to the holy image. And he clapped his hands as he started the song. ,

And if the Lord did not proceed, the Lord Jagannatha also did not ; for he moved on only if the Lord marched forward.

And thus the Lord Gauranga, and the Lord Jagannatha came in contact with each other, but the Lord Gauranga was mighty. And so he could stop the Lord Jagannatha with his Car at will.

And the Lord danced on thus. But soon there came a change over his feelings.

And so he raised his hands and read out loudly this Sloka¹.

“The man who married me lives yet ; and he is yet my lord. And the same moon-lit night of Chaitra, the same scent from the full-blown Jasmine. the same soft wind that blew over the full-blown Kadambas, all exist. And I also exist. And yet my soul is for ever attracted to that small spot under the Betashi tree on the bank of the Reva, for there it was that the first revelation” of love—love from my very soul took place.”

And the Lord repeated this sacred verse again and again. And no one else could realise the meaning of this verse except Svarupa.

1. Kabya Prakasha—Ullasha I. Act. 4.

Padyaboli. Act 380.

The speech of an actress :

And I have explained the meaning of the verse before. So I shall here add in brief only the essence of it.

And as the Gopis had all gone to the Lord Krishna in the field of Kurukshetra and saw the Lord Krishna there and were glad, so did the Lord Chaitanya see the Lord Jagannatha and was similarly gladdened at heart. And he made Svarupa sing the Choral portion again for he himself was overpowered with feelings akin to those of the Gopis.

And this is how Radha the beloved of the Lord spoke to her Lord.

"You are the same, as you were before, O Lord. And I am also the same. And this our meeting is indeed full of all sweetness of novelty. But still I feel attraction only for the beautiful Vrindavana. So be pleased, O Lord, to come and to take your holy feet there.

For the difference between this place and Vrindavana is great. Here are millions of people, horses and elephants and the sound of Chariots ; but there, O Lord, at Vrindavana are millions of flowers instead, and the sound is the sweet song of the bee and the cuckoo.

And here you are as king, O Lord, and you are among people all of whom are Kshatriyas, but there at Vrindavana you live with the Gopas and you always have that sweet flute in hand.

Yea, here in this field of battle there is not a drop of that ocean of Joy which we enjoy in your company at Vraja.

So we pray to thee, O Lord, take up to Vrindavana and jubilate there with us ; for then alone shall we gain the object of our desire.

And these words of Radha are found in the Srimad-Bhagavata, And I referred to it before in an aphorism,

The Lord Chaitanya was now overpowered with a feeling similar to that of the Lord's beloved Radha. And he repeated this sloka, the meaning of which no one but Svarupa could grasp. And Svarupa himself did not explain it to any one else.

And the saint Sri Rupa explained it in another way. And he tasted this meaning along with Svarupa.

And as the Lord danced he repeated this sloka again and again.

The Gopis spoke to the Lord Krishna¹,

"We know, O Lord, that sages with the deepest realising capacity always meditate on thy holy feet ; for thy feet are beautiful as the lotus and they alone can save men from the deep ditch of this sinful world. Grant us this, O Lord, that we may, living as we do in this sinful world, have sight of the flashes of thy holy feet with our inward eye."

And this is the sense of this verse expressed in a song :

"Let others have other hearts, O Lord, my heart is like the holy Vrindavana and to me my heart and the forest of Vrindavana are both one. And if your holy feet be there, O Lord, then alone shall I know that you have been merciful unto me.

Hear me, O Lord, hear this true prayer of my soul ; my heart is like the holy Vraja and if you be not there—I cannot bear this life. You told us out of love through Uddhava the ways of knowlege and concentration and you tell them to me now. But you should not have told these things to me ; for you know my heart ; and you are the Lord, lover of all, full to the brim with mercy.

I try to take my heart from you, O Lord, and I try to attach it to the objects of the world : Yea, I try to my

1. *Srimad-Bhagabata* 10-82-37.

uttermost to do so but I cannot do it. Would you teach such a one your theories of knowledge? People would then only laugh at you. Do you not, O Lord, know any distinction of hearts.

I am only a Gopi, O Lord. And a Gopi is not the Lord of Yoga that she would meditate on your holy lotus-like feet to gain Joy. Why then this clever speech? Why this long peroration all full of the fineness of logic? For the Gopis are all the more disgusted as they hear it.

We have no remembrance of our body, O Lord, we have entirely forgotten it. Why then speak to us of the deep ditch of the world? It is not liberation from any such ditch that we seek. On the other hand we are, Oh Lord, in the mid ocean of the grief of separation and the whale of our desire is about to devour us. Save us from them, O Lord.

And how have you, O Lord, forgotten those beautiful places? How have you forgotten the holy Vraja with its Vrindavana and Govardhana? How have you forgotten that holy forest on the bank of the Yamuna and those jubilations of the ring-dance in the bowers there? And how have you, O Lord, forgotten your own parents and friends and all those favourite people of Vraja? This is wonderful indeed.

We know you, O Lord, we know that you are full of love and that all soft qualities dwell in you. You are kind and amiable and humble. And you are free from all touches of sin. Why then do you not remember these people of Vraja? Surely we are unfortunate.

Yet we do not, O Lord, consider our own sorrow; we lay it aside. For as we look at the face of that queen of Vraja our hearts burst in grief.

We are entirely at your mercy, O Lord. Kill us if you like or save us. But why do you keep us alive to bear this unbearable sorrow?

And we do not like, O Lord, that you should be in another form or in another company or in another country. We cannot leave thy holy Vraja, and still we die if we do not see you. What will be of us, O Lord ?

You are the glory of Vraja, O Lord. And you are as precious to it as its own life. Yea, you are the very life of it. And we know you are merciful. So come to us, O Lord. Come here in Vraja so that we may see your holy feet."

And the song was in the form of a Song of Radha. And again the Lord sang. And this time the song was in the form of a song from her beloved Krishna.

"The Lord Krishna heard these words of his beloved Radha and he at once remembered the love of Vraja for him. And as he remembered it, he was completely overpowered with love.

For he heard how the people of Vraja loved him and he at once felt that he was deeply indebted to them all. And so he said to Radha—"Despair not O my beloved."

"Hear me O dear One, for I shall speak the truth. I remember you all, I weep for you, all day and night. And a pity it is that no one knows my sorrow. Yea, all the people of Vraja, my father, my mother and my friends, are all dear to me as life. But the Gopis are my life itself. And you, dear One, are the very life of my life.

"And the sweetness of the love of you all has bound me to you all and so I am always at your command. It is cruel fate alone that has separated me from you all and has kept me thus in a distant land.

And you know, O my dear One, the truth about love ; you know that the lover cannot live without his beloved, nor the beloved without her lover. And both accept that each

would suffer and sacrifice equally for the other. So they continue to live.

“For the true lover is he who thinks for ever of his beloved even in the midst of the deepest grief of separation. And she alone may be called the chaste and the pure beloved one who does the same for the sake of her lover.

And such people, O my dear One, never mind their own sorrows ; they always desire the good of their beloved ones. And the lover and the beloved one attain each other ere long.”

And do you know what I do for you, O my dear One ? I always serve the Lord Narayana and I pray to him to keep you all alive. And it is by the power obtained from his grace that I thus go to you so often. And thus I play with you there and go back every day to the land of the Jadus. Do believe that I am always there at Vraja though you think that your imagination only brings my figure to you.

And it is due to my fortune O my dear One, that your love for me is so strong. Yea, so strong it is that it takes me in secret to you and thus brings about our loving association. I do assure you that we shall openly associate with each other before long.

For a few are still left of the wicked party of the King Kangsa, the enemy of the Jadavas ; Most of them I have killed ; and I shall kill these few very soon. And be sure, I shall be with you at Vrindavana as soon as they are dead.

If I am indifferent to my kingdom, O my dear One, it is because I want to protect my beloved ones, the people of Vraja from these enemies. And only to satisfy the Jadus do I keep outward relationship with my wife, my children and my wealth.

• Your love, O dear One, draws me always towards you. Be sure, it will draw me ere long very near to yourself. For I shall once more go to Vrindavana and shall join you Gopis of Vraja and shall be there day and night."

And thus the Lord Krishna had spoken to his beloved Radha. And as he spoke, his heart yearned for Vraja. And he repeated a verse to her. And as Radha heard this verse, all her doubts were gone: for she felt sure that the Lord would ere long be her own again.

And so the Lord Krishna said to the Gopis¹.

"People obtain liberation from the world only through loving faith in me. So the love that you bear for me is a matter of great joy to you; for it is through this love alone that I shall be attained."

The Lord Chaitanya used to sit day and night in his own room and tasted the meaning of these verses with Svarupa. So while dancing before the Car he was overpowered with their essence. And he repeated them as he looked at the face of the Lord Jagannatha and danced.

And Svarupa was indeed highly fortunate; for his words, his body and his soul were all devoted to the Lord. And the Lord used Svarupa's senses as his own. And he overpowered these senses with songs and then tasted the sweetness of them through them.

And sometimes the Lord was overpowered with holy emotions. And he sat down on the ground and wrote with his forefinger something on the ground with his face cast downwards. And as Svarupa feared that the finger might be wounded he held the hands of the Lord and stopped him from doing so.

And whatever Svarupa sang accorded with the feelings of the Lord. And every loving feeling that worked in the

soul of the Lord, Svarupa could hold forth vividly through his songs.

Thus the Lord saw the lotus-like face of the Lord Jagannatha and in it his two beautiful eyes. And the face glittered in the light of the sun with garlands and clothes. Sweet scents were spreading all over from the face of the Lord. And as the Lord saw this, an ocean of joy swelled in his bosom. And a whirl-wind of frenzy at once took possession of his heart.

And of this frenzy of joy, waves of emotion were born in the soul of the Lord. And there was a struggle within him of all kinds of feelings.

And these feelings rose and fell in the Lord ; and they joined and fought in him. And they spread all over the body of the Lord. They were all pure. And the effect of them all was strong and permanent.

And the body of the Lord was a holy mount of gold, And these feelings all were flower-plants. And the flowers on them all blossomed with the fullest beauty.

And people saw this. And their hearts and attention were attracted towards the Lord. The Lord showered on them all the sweet rain-drops of his love. And the drops were indeed as sweet as nectar.

There were in the crowd the officers of the King who worshipped the Lord Jagannatha. And there also were pilgrims and the other people of Nilachala. And they all saw the dance of the Lord and his love for the Lord Jagannatha and wondered.

And as they thus wondered, love for the Lord Krishna swelled in their bosoms and they sang and danced and shouted there in love ; for they all lost themselves in joy as they : the dance of the Lord:



And not to speak of others ; even the Lord Jagannatha and Haladhara, the two holy images, were pleased to see the dance of the Lord. For they moved on slowly. And at times again they stopped the Car and saw the beauty of the dance of the Lord. Those who saw this joy bore witness to this.

And the Lord danced thus and proceeded right onward. But all on a sudden he came in front of the king Prataparudra. The Lord was about to fall down on the ground when the King out of respect held him up.

And the Lord saw the King. And he at once returned to his senses. And as he saw the King he cried fie upon himself and said, "Fie, fie to me, for I have touched a fellow, who is steeped in the mud of worldly affairs."

And the saint Nityananda was at the moment overpowered with frenzy. So he did not mind where the Lord was. And Kasiswara and Govinda also were in another place.

But the Lord was not really angry, he only feigned anger to warn his own people ; for he was pleased when he saw the King doing the duties of a menial. And he himself was anxious to meet the King.

But the King heard what the Lord said and was afraid. But the Scholar Sarvabhauma said unto him—"Fear nothing, O King, for the Lord has been gracious unto you. And he is only warning his own men by showing an example by his treatment of you.

I shall speak to the Lord on your behalf later on. Go before the Lord then and meet him again."

And the Lord now circumambulated the holy Car. And he put his head against the Car from behind and pushed it on.

And the Car moved with a sound as the Lord pushed it with his head. And people from all sides shouted out the holy name of the Lord Hari.

And the Lord with his followers now danced before the holy images of Valabhadra and Subhadra in great joy. And having danced there for some time he came again before the image of the Lord Jagannatha and he danced there again.

And the Car now arrived at the place called Valagandi. And the Lord Jagannatha stopped the Car there. And he looked both to the right and to the left. And to his left was the forest of cocoanut trees of the village Viprasasana and to his right a garden of flowers which was beautiful as Vrindavana.

And the Lord still kept dancing before the Lord Jagannatha with his followers. And there the Lord Jagannatha stopped his holy Car.

For it is the custom to offer food there to the Lord Jagannatha. And the Lord Jagannatha tastes there the sweetness of hundreds of sweet materials offered as food by the devotees.

For all the servants of the Lord, great and small, offer to the Lord there the best kind of food at their disposal.

And the king Prataparudra, the women of his house and his officers offered food to the Lord Jagannatha there, each according to his or her choice. And so did all the people of Nilachala, great and small, and the pilgrims who had come there from distant places.

And people from the front and from behind, from the flower-garden and from the forest of the cocoanuts on two sides offered to the Lord Jagannatha as food all that they brought. And thus at the time of the holy offer, there was a

préssure of the crowd that was very strong. And the Lord then left the dance and went to the bower close by.

But the Lord was still overpowered with love. And he went to the bower and laid himself down inside a hut in the bower.

For the Lord was tired on account of his dancing so long. And he incessantly perspired through the body. And he wanted to breathe the cool and scented air of the bower.

And all the followers of the Lord and the singers who sang so long now came into the garden. And there they found peace ; for they all took rest under the trees of the garden.

Thus have I described the Lord's holy song and his dance before the Car of the Lord Jagannatha. And this dance of the Lord before the holy Car has also been described by the saint Rupa in his Chaitanyastaka thus.

And there he says in his psalms'.

"Shall I see the holy Lord Chaitanya again ? Shall I see him again dancing as he did of yore before the holy Car of Jagnanatha, the Lord of Nilachala ? Shall I see that Lord who was overwhelmed on the way as he danced and was surrounded on all sides by the Vaishnavas singing round him all along the holy song in joy ?"

And whoever hears this description of the Lord's dance attains the Lord Gaurachandra ; for he attains firm faith in the Lord and becomes a loving devotee of his own.

Thus I Krishnadasa, all whose hopes are in the holy feet of the saints Sri Rupa and Raghunatha, describe the sweet career of the Lord Chaitanya on earth.

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CHAPTER XIV

[The King Prataparudra meets the Lord in the guise of a Vaishnava in course of the holy Car festival and the Lord is pleased. The King supplies many varieties of food for the Valagandi offer and half the garden, where the Lord now takes rest, is filled with food. The Lord is pleased as he sees the food for the holy offer.

The Car is drawn once more, and the Lord here shows another miracle; for he pushes on with his head this Car which for the time being could not be drawn even by big and powerful elephants. The king Prataparudra who supplied elephants for drawing the Car is struck with wonder as he sees the miracle.

And as long as the Car was there the Lord danced before it both morning and evening with his followers.

Then came the day of the festival of Sri Lakshmi-vijay. And in it the anger of the goddess Lakshmi, who could not bear that the Lord Jagannatha should leave her glorious home and should be with the Gopis in their bowers, is fully described.

In course of a conversation with the Lord about the anger of Lakshmi, Svarupa describes in detail those many emotions of love which are found in Radha. Here is an wonderful analysis of the various subordinate feelings and emotions which are all products of love. And they are all described here as ornaments of the limbs of the Lord Krishna's beloved Radha which all the more attract the Lord Krishna towards her.

But the most striking feature of this Chapter is the contrast between the glory of pomp and the sweetness of the love. And as the Lord says even one full drop of the ocean of the sweetness of love which is in Vrindavana where Radha is the mistress, cannot be found in Dwaraka and Vaikuntha of which the goddess Lakshmi or her incarnation is the mistress; for there at Vrindavana flowers and fruits are the wealth and the trees and creepers there all yield the desired objects. And the only food that the people want is milk. And there also the water is sweet as nectar, the talks of common people are as songs and the movement of men seems all as dance. And there the females all surpass even Lakshmi in her own attributes.

And thus in the midst of great jubilation the holy Car festival of the Lord Jagannatha ended.]

And the Lord saw with his disciples the holy ceremony of Lakshmi-vijay. And he heard of the ecstatic love of the Gopis. And the Lord was so overwhelmed that he danced there in love.

Glory be unto the Lord, to the saint Nityananda, the preceptor Advaita and blessed be the followers of the Lord.

And when the Lord was thus overpowered with love, the king Prataparudra came in.

And the King abandoned his royal accoutrements ; for the scholar Sarvabhauma had so advised him. And he now came before the Lord in the garb of a monk (Vaishnava) all alone. And he prayed for permission with folded hands to the disciples of the Lord. And when they gave him the permission so earnestly sought for, he took heart and fell prostrate on the ground and clasped the feet of the Lord.

And the Lord was then lying on the ground and his eyes were shut ; for the Lord lost all consciousness in love. But the King was clever and so he clasped carefully the feet of the Lord. And as he did so, he made his supplications to the Lord by reciting a verse from 'Rasalila' and reading over again from there the portion which begins with—"Oh may, they be all the more glorious."

And the Lord heard all this and his joy knew no bounds, and he said loudly over again—"Yea, go on, go on, thou singer, for thy tune is sweet."

And the King obeyed. And he recited the verse that begins with, "And the sweet words of your own". And as he did so, the Lord rose up and embraced him in love. And the Lord recited the verse himself again and again saying—"Yea, thou hast given me many rich jewels. But poor as I am, I have nothing to give thee." And the Lord embraced the King. And they both trembled on their feet and tears flowed in torrents from the eyes of them both.

So the Gopis said to the Lord Krishna¹.

"Thou art, O Lord, the very life of aggrieved persons. And thy glory has been sung by poets. Those people are

indeed wise O Lord, who sing the sweet stories of thy Jubilations so good to hear, so effective to destroy sin and so comprehensive in their appeal to the soul."

And the Lord recited the word 'Bhurida' of the verse and he embraced the King. But he did not as yet know who the man was. But he gave mercy to the King now without knowing who he was ; for he had seen the reverence of the King before and now would be merciful to him.

And the Lord was indeed merciful ; for he did all these and yet did not know for whom he did it. And as he did this, he said—"Who, O, who art thou that doest me such good ? For all on a sudden thou givest me a draught of that holy nectar of the Jubilations of the Lord Krishna."

And the King replied saying, "I am your slave, a slave O Lord, and I pray to you keep me for ever so."

At this moment the Lord showed the King his glory and he commanded, "Reveal it to none." For the Lord knew that he was the King, but he did not express it. For the Lord knew everything though he feigned an outward madness.

And the followers of the Lord saw the good fortune of the king Prataparudra. And they all gladly praised the King.

And the King bowed to them all and he then came outside.

And coming outside he bowed to all the devotees of the Lord with folded hands.

And the Lord now said his mid-day prayers with his devotees. And Vaninatha then came before the Lord with holy food.

For the King sent Vaninatha, Ramananda and the scholar Sarvabhauma with a great quantity of holy food.

And the holy food offered to the Deity, called Valagandi-Bhoga was of many varieties. And each species was good.

And some of those varieties were pure and untouched by hands. And their quantity was great.

And there were green cocoanuts and mangoes and ordinary cocoanuts and jack-fruits. And there were plantains of various species and also some seeds of the Palm-fruits. And there also were oranges and lemons.

And there were grapes and almonds. And there also were round and dried dates.

And there also were in the holy food round cakes of various kinds and Vijapuras and hundreds of species of beautiful ball-shaped sweets.

And there were infinite quantities of Amrita-Gutika, Ksherasa, Amrita Manda, Milk-cakes and Karpurkuli, all being sweets of different kind of sweetness. And there also were quantities of Saramritas, Sarabhaja and Sarpulis, Hari-ballavas and Sebatis and Karpuramalatis, these also being sweets.

And there were Dalima and Marichalaru and Nabata and Amriti. And there also were quantities of Padmachini and Chandrakanti and Khaja and Khandasara.

And there were Biyari and Kadama and Tila-Khaja. And all these too were sweet preparations of different variety. There also were sweets shaped like the mangoe-tree, the orange-tree and the lemon-tree with leaves, flowers and fruits.

And there were milk and curd. And there also were Dadhitakras and sweet Sikharinis all sweet to the taste.

And there were salted beans and many pieces of gingers. And there also were various species of sauce like Nebukoli.

Indeed, I cannot describe all the varieties of food that were offered then to the Deity; for almost half the bower was filled with them.

And the Lord saw all these varieties of food there. And he was pleased as he saw them. And he saw the Lord Jagannatha accepting all these. And his eyes were satisfied by the pleasure of this sight.

And there were brought on the spot bundles of leaves of the Keya plant, and each man was given ten leaves to use as a plate.

And the Lord knew the labour of the singers. And he was therefore anxious to serve them all.

And he therefore seated all his followers in rows. And he himself began to serve them with food.

But the followers did not eat food unless the Lord first ate.

And so Svarupa said to the Lord, "Sit here, O Lord and eat your food; for no one will take food unless you have first eaten it."

And the Lord heard these words of Svarupa. And he sat down with his own devotees to eat

And the Lord fed them all to the throat. And he himself also ate. And the Lord after this washed his mouth.

And there was much of holy food still left. And with this remainder about a thousand people were fed.

And the Lord now commanded Govinda to bring the poor beggars there and to feed them. And Govinda obeyed the command of the Lord,

And the Lord saw in great joy this feast of the poor. And he asked them all to utter aloud the holy name "Hari".

And the beggars obeyed ; for they too were over-flooded with love.

And thus the Lord Gaurachandra jubilated in such a wonderful way there for a long time.

Such is the wonderful Lila of the Lord Chaitanya !

When the Car of the Lord Jagannatha was being pulled on by the devotees of Gauda, it did not move an inch. Being unable to pull, the devotees left the car.

And the king Prataparudra in anxiety came there with his officers.

With a number of athletes the king began to pull the Car but failed to move it.

Then he engaged the ichor-emitting elephants for the purpose but the Car stood steady.

Hearing this the Lord Chaitanya came there with his followers and saw the Car being pulled on by the elephants.

And the elephants being hit on the head began to shriek. And the Car did not move. All the people felt distressed and said, "Alas ! alas !"

Then the Lord freed all the elephants and ordered his own men to pull and he put his head against the Car and began to push on. And, lo, the Car proceeded on swiftly. At the very touch of the rope by the devotees, the Car moved on itself. All the people shouted, "Glory to the Lord Jagannatha" with great joy. And no other sound could be heard except "Joy Jagannatha". And the Car in a second reached the Gundicha Temple.

All the people were amazed to see the glory of the Lord Chaitanya.

And they began to utter loudly, "Joy Gaurachandra", "Joy Sri Krishna Chaitanya." Thus there was a great noise.

And the King with his officers was overwhelmed with joy seeing the glory of the Lord Chaitanya. Then the

devotees observed Pandu-Vijaya ceremony. And the Lord Jagannatha, Subhadra and Lord Balarama sat on their own throne.

Lord Jagannatha bathed and took food. And the Lord Chaitanya with his followers commenced *kirtan* and dance at the premises. And the Lord was overwhelmed with various feelings.

All the people were immersed in the ocean of joy.'

And after the singing and the dancing all the devotees saw the Sandhya-Aroti of the Lord Jagannatha.

And the Lord Chaitanya came to the Aitota for rest.

The preceptor Advaitachandra and other devotees invited the Lord to take food.

Nine of them were favoured by the Lord for nine days, one day each. And the other devotees shared among themselves the remaining days of the *Chaturmashya*. Thus the Lord relished the invitation of his devotees. Then the Lord bathed in the morning and the evening and began to sing *Kirtan*. And the Lord commanded Sri Advaitachandra as well as Sri Nityananda, Srīman Haridasa, Vakreswara and others to dance. And in this way the devotees sang *kirtan* song in the morning and evening at the premises of Gundicha.

And the Lord Chaitanya forgot himself and tasted that the Lord Krishna came to Vrindavana from Mathura. And the Lord Krishna was playing with his Radha there. And the pangs of separation were gone.

Thus the Lord Chaitanya enjoyed the Vrindavana Lila in the various gardens and began his sweet game in the water of the Indradyumna.

So the beautiful game was seen by the devotees. And the Lord Chaitanya threw water at the devotees. And

they in their turn threw water at the Lord from all directions.

At times in one batch and at other times in many, the devotees of the Lord commenced the sweet music called '*Jala Manobhava vadya*' with both hands. And two and two began the water-game each other. Sometimes one won and at other times did the other win. And the Lord saw it with joy.

Then Sri Advaitachandra and Sri Nityananda began to throw water at each other. And the preceptor Advaitachandra scolded Sri Nityananda being defeated in game. And Sri Vidyanidhi played with Sri Svarupa. So Sri Murari Gupta played with Sri Mukunda Datta. And both Sri Sribasha and Sri Gadadhara and Sri Raghava Pandita and Sri Pandita Vakreswara, as well as Sri Sarvabhauma and Sri Ramananda Raya played in great joy.

And they both lost their gravity and became child-like in the game. And the Lord was much pleased and said laughingly to Sri Gopinathacharyya, "Well! well! Both the Pandita and Raya are grave and great persons. Tell them to avoid such childishness." Then Sri Gopinatha replied, "Oh Lord, you are an ocean of mercy. When You, Oh Lord, bestow one drop only, it can flood the mount Sumeru and Mandara.

What to speak of these two small hillocks!

He, who passed his life in dry argumentations, now has been tasting the sweetness of Your Lila. And this is nothing but your wonderful mercy, Oh Lord!"

Then the Lord brought Sri Advaitachandra to his side and made him lie down in the water, as if it were his bed on Sri Ananta Deva. And the Lord laid himself on his breast.

And thus the Lord manifested the beautiful Lila of Sri Ananta Deva. And Sri Advaitachandra began to float on the water with the Lord upon his breast. In this way playing in water, the Lord came with his followers to Aitota. Then Sri Advaitacharyya invited the Puri, the Bharati and a few principal devotees of the Lord. And they all took food in joy in his residence. Sri Vaninatha brought Mahaprasada which the devotees of the Lord ate.

And in the afternoon they all came, sang and danced and saw the Lord.

At night they all came to the garden for rest.

And on another day they all saw the Lord Jagannatha. They all began to sing and dance at the premises.

And the Lord Chaitanya came into the garden with his devotees and enjoyed Vrindavana Lila as usual.

All the trees and creepers were smiling to see the face of the Lord. And the bees and cuckoos were singing very sweetly. And the mild wind was blowing there.

And the Lord began to dance under each tree. And Sri Vasudeva Dutta was singing. Thus under each tree the followers sang separately. And the Lord danced there in ecstasy, And now the Lord commanded Sri Vakreswara to dance. And the Lord began to sing melodiously.

And Sri Vakreswara commenced dancing. Sri Svarupa and other singers sang with the Lord. And they all lost themselves in the ocean of joy. And thus enjoying Vrindavana' Lila the Lord went into the Narendra Sarovar with his followers to play the game in water as usual. And after the sweet game they again came into the garden. And they tasted the *forest-eating* Lila of the Lord Krishna there in joy.

Thus the Lord Jagannatha lived for nine days in the Gundicha Temple. And the Lord manifested such beautiful Lilas there with his followers.

And there is a garden named 'Jagannatha Vallava'. And the Lord rested there for these nine days and nights.

And now the king Prataparudra saw that the Horapanchami day was near. And he said to Kasimisra, "To-morrow, O Misra, is the Horapanchami day. And it is the day of glorifying the holy mother Lakshmi. So do arrange for a unique festival on the occasion. Yes, hold a festival and arrange for all kinds of food so that the Lord himself may wonder when he sees the festival.

Bring all materials from the stores both of my own and of the Lord Jagannatha. Get painted clothes and umbrellas, anklets and chowries.

Make the flag of the Car, the bell and the glass beautiful by means of fine covers. And arrange also for various sound instruments. Adorn the palanquin and arrange also for the dance.

Double the quantity of all goods and make the ceremony better than the holy Car-festival. In a word, make arrangements for the festival so that the Lord himself may be pleased to see it with his followers."

Thus spoke the King to Kasimisra one day before the Horapanchami festival. On another day the Lord arose in the morning. And he went with his followers to Sundarachala and saw the holy image of the Lord Jagannatha there.

But soon after he returned to Nilachala with his followers ; for he was very anxious to see the beauty of the festival of Horapanchami.

And Kasimisra was all attention to the Lord. And he took the Lord with his followers to a good place and gave them room to sit.

And the Lord now desired to hear of a species of loving sweetness. And so he smiled and said to Svarupa :

“You know, O Svarupa, that the Lord always jubilated at Dwaraka. And there he revealed himself in his true nature. And he was very benevolent there.

But still he was very anxious to visit holy Vrindavana once a year. Here the bowers are like Vrindavana. So our Lord is anxious to visit these bowers once a year. And what to us is the holy Car-festival, is to the Lord a pretence to come out of Nilachala to visit the holy Sundarachala.

And you also know, O Svarupa, that the Lord jubilates there day and night. But could you tell me why he does not take the Goddess Lakshmi along with himself ?”

Thus the Lord spoke. .

And Svarupa now replied. And he said to the Lord,—
“Hear O Lord, the reason of this from me.”

“The Goddess Luxmi, the mother of pomp and power has no right to share the jubilations of the holy Vrindavana. The Gopis alone have it ; for none but the Gopis can enchant the heart of the Lord.”

But the Lord again asked—“We all know, O Svarupa, that the Lord Krishna enjoys the sweetness of Vrindavana under the pretence of a journey. And he takes Subhadra and Baladeva with him. And the Lord jubilates in the bower with the Gopis in many different ways.

And none, O Svarupa, knows the secret feeling of the soul of the Lord Krishna. His feeling reveal themselves of their own accord. The Lord knows his own way and is not

to blame for this. Why then does the Goddess Lakshmi show so much of anger at the conduct of the Lord ?”

And Svarupa replied again. And he said to the Lord—
“This, O Lord, is the nature of all beloved ones ; for they cannot bear the slightest indifference towards them from their dearest lovers.”

And as they thus conversed, there came the procession of the Goddess Lakshmi before the lion-gate. She came with all her wonderful pomp and all her retinues. And she seemed angry.

And the Goddess came in a golden palanquin which was all set with many varieties of jewels. And there were with her, chowries and umbrellas and cars and flags. And *portals* were made for her entrance.

And various instruments sounded as she proceeded, and before her, danced many handmaidens of the Goddess. And along with the Goddess went hundreds of fair maids all adorned with finest clothes and ornaments.

And there was in the Palanquin small boxes of betelnuts. And there also were fans and chowries and water-pots there.

And the maids of the Goddess Lakshmi tied all the servants of the Lord Jagannatha hand and foot. And they dragged them to the feet of their Mistress. And it seemed as if they were beating thieves to exact from them their stolen wealth.

And they also beat the Car of the Lord that was inanimate. And like so many shrews they abused the Lord in various ways. For this was a process in the festival of Horāpanchami.

And the Lord Chaitanya saw this impertinence on the part of the maids of the Goddess Lakshmi. And he and his followers laughed as they saw this.

But Damodara said to the Lord—"This, O Lord, is the very nature of loving self-conceit ; and the like of it is not to be found in all the three worlds.

For the lady of loving self-conceit abandons all her ornaments in disgust. And with a dirty piece of cloth she would often sit on the ground and write something with her nails. She cannot bear partial separation from the beloved.

And we hear, O Lord, how the Devi Satyabhama showed this soft of loving self-conceit of yore. But the loving self-conceit of the Gopis, O Lord, was the very accompaniment of their love for the Lord Krishna.

And so the Goddess Lakshmi now shows all her pomp. And she goes against her Lord with all her army.

And the Lord now asked, "Tell me, O Svarupa, the nature of the loving self-conceit of Vraja."

And Svarupa replied :

"The loving self-conceit of the Gopis, O Lord, is like a river flowing in a hundred streams. And the natural love of the ladies there is also of various kinds. And according to difference in the nature of love, the loving self-conceit of the ladies also differs in its expressions.

So the loving self-conceit of the Gopis cannot be expressed in full. And we may only indicate one or two varieties of it.

And some, O Lord, are patient in loving self-conceit, some are impatient. And some again are both patient and impatient so that there are, in all, three conditions in the loving self-conceit of the beloved one of the lover.

And the patient one, O Lord, rises up as she sees her lord from a distance ; and as he comes near her, she offers him seat to sit upon. And she speaks in sweet words, though her heart is all full of anger.

And she embraces the Lord as her Lord embraces her. And with her straightforward manners she keeps up the loving self-conceit in her alive. At times she would playingly deny her Lord the pleasure of her company. And she is called *Dhira*.

But the impatient lady, O Lord, would strike her lover by the lotus-earrings of her ears. And she would tie him up with wreaths. And she is called *Aldhira*. And that lady, O Lord, who is both patient and impatient at the same time, would joke with her Lord in round about ways. For now she would pray to her lover and now call him names ; while at the very next moment again she would seem entirely indifferent towards him. And she is called *Dhiraldhira*.

The beloved ones, O Lord, are of three kinds. And they are *Mugdha*, *Madhya* and *Pragalbha*. Some lose themselves in love, some are neither too absorbed nor too indifferent and others again are altogether proud.

And those of the first class do not know the difference in the intensity of loving self-conceit. And so they cover their faces only to weep when they find the lover indifferent. And they are satisfied when they hear the soft humble words of their lover.

And both the other two classes of ladies, O Lord, the proud ones and those of the middle class, have all the differences of loving self-conceit. They have patience, impatience and sometimes they show both patience and impatience at the same time. And they too fall into three classes as *Prokhara*, *Mridu* and *Shama* ; for some among them are keen, some are quiet and some again are mid-way in their passion of love. And they all with their own individual natures exhibit their love for the Lord Krishna in various ways.

For with their own innocent natures of keenness, steadiness and quietness they are able to satisfy the Lord Krishna,

Thus did Svarupa Damodara speak.

And the Lord heard all this and his joy knew no bounds as he heard it. And so he said again and again to Domodara, "Go on, O Domodara, go on, your words are extremely sweet."

And Domodara continued. And he said to the Lord, "The Lord Krishna, O Lord, is supreme among lovers. And all that he would taste is loving sweetness in his beloved ones.

He himself is all full of loving sweetness and his whole self is permeated with love. So that he is always obedient to the call of love from his dearest devotee.

And the Gopis, O Lord, are full to the brim with the sweetness of pure love for the Lord. And their love is not superficial. It is not a mere outward show. So the Lord Krishna is highly satisfied with them and their love.

So Sri Suka says to the king Parikshita¹.

The Lord, whom the lover of truth shuts up within himself, is full of emotions of loving association for those young maidens, who were so much attached to him. And he passed those nights adorned with the beautiful rays of the moon and full to the brim with the loveliness that inspires poetry.

And Svarupa Damodara continued saying.

And the Gopis, O Lord, are divided into two classes. Some are *Bama* and some are *Dakshina*. And through various loving sentiments they give unto the Lord a taste of their sweet love for him.

And among the Gopis again, the most supreme is the Lord's beloved Radha ; for her love for the Lord is bright and

1. *Sreemat Bhagavata*, 10-33-26

pure ; yea, she is the very mine of the jewel of love for the Lord.

And she is young in years and steady in temper. And as the nature of her love for the Lord is deep, she is always *Bamā*,

And loving self-conceit, O Lord, always naturally swells in her who is *Bamā*. And an ocean of joy swells in the Lord on account of her *Bamya*.

And so Sri Rupa Goswami says in his Ujjvalanilamani¹.

“The way of love is like the way of the serpent. It is naturally twisted. So both the hero and the heroine of love are in season and out of season subject to the influence of loving self-conceit”.

As the Lord heard all this, there swelled in him an ocean of joy. And he said —“Speak on, O Damodara, speak you on.”

And Svarupa Damodara said to the Lord again :

“And the love of the Lord’s beloved Radha, O Lord, is a sublime feeling called *Abhirūṭha Mohabhāva*. It is always steady. And it is bright and ten times pure than gold dissolved in fire.

And if ever the Lord’s beloved Radha happens to meet the Lord, she is adorned with infinite kinds of emotions.

And all the eight kinds of *Sattvika* emotions—joy and outbursts of unrestrained joy swell in her and adorn her. And she is also adorned with emotions wilfully swelling in her sublime soul.

And the twenty kinds of natural emotions swell in her and stand as ornaments to her ; and some of these

1. *Śṛīṅgarabheda kāvya*, Verse 42.

emotions are variously named. One is called *Kilakinchita*; another is called *Kuttami'a*; another is called *Vilasa* and yet another is called *Lalita*. Another sublime emotion is called *Vibbhoka*, another is called *Mottayita*, another is called *Monglhya* and yet another is called *Chakita*. All these different kinds of sublime emotions which the purest of lovers can alone know, swelled at different times in the bosom of Radha.

And with all these feelings, the limbs of Radha are adorned. And as the Lord sees her, a whole ocean of joy swells within himself.

And Svarupa continued saying, "Hear now, O Lord, the nature of the emotion of the *Kilakinchita* emotion; for dressed in it Radha enchants the heart of the Lord Krishna.

And this emotion, O Lord, shows itself in Radha when the Lord Krishna desires to touch her, and when he avoids the way to *Danaghati*. And it shows itself when the Lord Krishna asks her not to pluck flowers from the garden or when he tries to touch the body of Radha before her female-friends. And the very touch of this emotion produces joy. And it permeates the wholeself of the beloved one.

As so it is written :

So Sri Rupa Goswami says in the *Ujjvalanilamani*¹.

When the feeling of desire and pride, of pretended lamentations and of smile, of envy, anger and fear, all born of joy meet and show themselves all at the same time, the emotion formed called the *Kilakinchi'a* emotion. .

1. *Bibhabakatha*, verse 71.

For with joy all other seven feelings meet as of course. And when all these eight feelings meet, a deep emotion is formed.

For when all these eight feelings—pride, desire, fear, anger, envy, wish to smile, feigned weeping and joy, each of which has a taste of its own meet, a deep emotion is formed, which is called *Mahabhava*. And the Lord Krishna himself is satisfied with the taste of this deep emotion.

And as the '*Rasala*' a cake, is made sweet to the extreme by being made of curd and khanda, ghee and honey, pepper and camphor, cardamom and other materials, so is the case with this deep emotion constituted by eight separate elements.

And the Lord sees the eyes and the face of Radha brimming with these feelings. And he receives joy crores of times sweeter than the joy which others get by sensual sex-association of ordinary life.

So Sri Rupa Goswami says in the *Ujjvalanilamani*¹.

And so it is written :

May the holy sight of Radha full to the brim with the *Kilakinchita* emotion bless you. And the sight of her is blissful indeed.

For as the Lord stopped her way to the Danaghati, she laughed within herself ; her face was bright and her eyebrows were sprinkled over with particles of tears.

The end of her cloth was red and zeal was visible in her eyes on account of the feeling of love swelling in her bosom. Her eyes were half-open. And her eye-balls which were like two stars turned beautifully up and down.

1. *Anubhava Prakarana*, scene 78.

And so it is written¹.

The sight of Radha was beautiful indeed. For her eyes were overpowered with a joy produced by her tears. And they were red and fickle. And her lips began to tremble on account of love swelling in her bosom and on account of her intense desire for association with the Lord, her eye-brows moved askance. And a mild smile was clearly visible on her lotus-like face.

And her Lord Madhava saw the joy of Radha thus expressed on account of the emotion of Kilakinchita swelling in her. And as he saw the sweet face of Radha so beautiful, he felt a joy that was a hundred times greater than the joy of association with her. And so deep the joy was, that it could hardly be described.

Thus Svarupa Damodara spoke.

And the Lord heard all this. And he was so much overpowered with joy that he at once embraced Svarupa.

And the Lord said to him—"Tell me now, O Svarupa, the nature of the *Vilasa* emotion and of other ornaments that adorned Radha. For it is by these that she enchanted the soul of the Lord Krishna."

And Svarupa now began once more to speak. And as the Lord and his other devotees heard his speech, their joy knew no bounds.

And Svarupa said—"And at times, O Lord, Radha sees all on a sudden her Lord Krishna as she sits idle in her home or as she is on her way to Vrindavana. And when she thus sees him, various feelings show themselves in her. And this revelation of so many feelings at a time is called the *Vilasa* emotion of Radha."

1. *Danakeli Kounmuli, scene I.*

And the Goriula-Lilanurita. Chap 9-18. (Author's own work)

And so it is written¹.

So Sri Rupa says in the Ujjvalanilamani.

Vilasa is that particular mode of gait, posture, way of sitting and the motion of the eye and the face which is observed in a lady after her association with her beloved.

Shame and joy, conceit and fear, desire of association and sense of self-importance do all combine to make Radha impassionate for her Lord. And yet all these are of the non-sensuous kind.

And so it is written².

As Radha saw her Lord Krishna before herself, her gait at first became steady ; but very soon it became fickle. And through her lotus-like face which was to some extent covered by her blue veil, her eyes looked like stars and were wide-open. They were fickle and they looked askance at the beloved.

And thus she was adorned with the ornament of *Vilasa* emotion and produced joy in the soul of her Lord Krishna.

And Svarupa continued saying, "And if, O Lord, Lord Krishna stands before his beloved Radha, she stands dividing his body gracefully into three bends. And she makes her eyebrows dance. And through her eyes and her face she reveals various feelings. This loving emotion of the beloved for her Lord is called the *Lalita* emotion in her.

And so it is written³.

And so it is said in the Ujjvalanilamani.

When the adjustment of her limbs and the motion of her eyebrows are graceful and sweet, the lady is said to be adorned with *Lalita* emotion.

1. *Anubhava Prakarana*—67 Scene

2. *And so we say in the Govindalilamrita*, 9-21.

3. *Anubhava prakarana*—75

And when the Lord Krishna sees Radha adorned with the emotion called *Lalita*, each of them becomes keen for loving association with the other.

And so it is written¹.

When Radha adorns herself with the *Lalita* emotion to increase the joy of her Lord Krishna, her neck becomes a little curved for shame, and her waist and feet move with a graceful motion. She defeats the beautiful God Kama or God of love holding his body with the beauty of her curved eye-brows. And her limbs look graceful, for they are all inspired with the spirit of love in her for her Lord.

And if ever the Lord Krishna goes to catch her by her clothes, Radha stops him from doing so, though her heart is all full of the desire of association with her Lord.

But she is pleased within herself, though her outward manners show that she is angry and is not agreeable to the call of the Lord. This beautiful emotion in Radha, O Lord, is called the '*Kuttamita*' emotion.

And these are the signs of the *Kuttamita* emotion which is sublime, "As the lover touches the nipple and the lips of the beloved one she feels pleasure. And yet out of seeming fastidiousness, she shows as if she is offended. And so she expresses her wrath. This feeling in the lady is called the '*Kuttamita*' emotion by the wise.

And as Radha stops the hands of her Lord Krishna, the desire of the Lord Krishna is fulfilled. And Radha herself is pleased at heart though she counterfeits anger and fastidiousness at the time.

1. And so we say in the *Govindalilamrita*, 9-14.

And she weeps in a most pretended way as if she is offended at heart. And she also smiles a little and scolds the Lord for his impertinence.

So it is written¹.

“The thigh of Radha was indeed beautiful as the trunk of the elephant. And though she desired that her Lord should touch her limbs, still she stopped his hands from doing so. And she scolded her Lord with a soft smile in her face. And she also wept a dry weeping through her voice which all the time enchanted the soul of her Lord.

And Radha, O Lord, is adorned with all other like feelings and as she is so adorned that she attracts the heart of the Lord Krishna. Yet, all these emotions are nonsensuous though they have analogies corresponding to themselves.

And thus you see, O Lord, that the jubilations of the Lord Krishna are infinite and they are beyond all description. So that even the thousand-mouthed Lord Ananta cannot sufficiently describe them.” Thus Svarupa spoke to the Lord.

But Srinibasha only laughed as he heard all this. And he said to Svarupa Damodara, “O Svarupa, see the endless wealth of my Goddess Lakshmi. Is the glory of your Vrindavana anything to it ?

For there at Vrindavana you have only flowers and young shoots, hills made all of earth, tails of your peacocks and some creepers adorned with fruits. And so my Goddess has been angry to learn that the Lord Jagannatha is gone to see Vrindavana.

• For she wonders why the Lord left her sublime glory and went to Vrindavana. And so she has come here simply to laugh at him for his choice.”

1. *Goswami padokta. i. e. pronounced by a Goswamy.*

And Srinibasha continued saying—"Look at your God, O Svarupa. Why has he left so much of glory and come here in the flower-house, for fruits and leaves and flowers? Does he do all these and still call himself the supreme lover? Get your Lord now before our Goddess Lakshmi and we shall see him."

And thus Srinibasha spoke. And all the maids sacred to the mother Lakshmi tied with their waist-cloths the retinues of the Lord Jagannatha. And they dragged them to the feet of Lakshmi and made them bow to it.

And they also fined them and forced them to supplication. And they beat with sticks the holy car of the Lord. And before them all the retinues of the Lord Jagannatha seemed like so many thieves.

And all these retinues folded their hands and said to the mother Lakshmi—"We shall take the Lord before thee to-morrow, O Mother".

And the mother Lakshmi heard this. And she was pacified and went to her temple.

And Srinibasha now said to Svarupa—"See, O Svarupa, the unspeakable glory of my Goddess Lakshmi".

And he continued saying—"Your Gopis, O Svarupa, boil milk and churn curd, but my Goddess sits on a throne of jewels, Now see what difference is there between the Gopis and my Goddess Lakshmi."

The nature of Srinibasha was like the nature of the sage Narada and he thus cut jokes. And as the Lord and his followers heard this, they laughed.

And the Lord now said to Sribasha :

"O Sribasha, you are like the sage Narada. You like glory and pomp because the Lord God wishes it".

He continued saying :

But Svarupa, O Sribasha, is a pure resident of the holy Vraja ; so he knows nothing of pompous glory. For he only floats in the water of the purest ocean of love”.

And Svarupa now said to Sribasha—“Hear with attention, O Sribasha, for I shall speak the truth unto you to-day.

You do not like to hear of the glory of Vrindavana ; but know it that the ocean of glory which exists by nature in Vrindavana is unique. And all the glory of your Dwaraka and Vaikuntha cannot equal a drop of it.

For where the Lord Krishna, that most sublime self and the supreme Lord of all, is the master of all glory, there is the holy Vrindavana.

And the land of Vrindavana is all permeated with the spirit of sublime meditation. And all the houses there also are permeated by sublime emotion. And even the ornaments of the feet of the maids there are but so many jewels of thought—*Chintamani*.

And the natural bushes of this holy place, O Sribasha, are all full of trees and creepers, always yielding desired fruits. And no one there desires any other wealth but these flowers and fruits.

And there in the forests of this holy place, O Sribasha, there are infinite cows all yielding the objects of men's desire. And they give milk. And people donot seek there any other wealth but this sacred milk.

And there, O Sribasha, the natural talks of people are all as sweet as songs. And there, too, the natural gait of all is as dance.

And there the water is all sweet as nectar. And there the brightness of the Lord's ownself and also the joy of all holy desires stand as personified.

And there are many Lakshmis there, O Sribasha. And there also are people having attributes for superior to that of Lakshmi, the Goddess of glory.

And there also O Sribasha, the holy flute of the Lord works as a friend to all".

And so it is written¹.

"There at Vrindavana, the Vraja-Lakshmis are the beloved ones. And Krishna is the supreme Lord, lover of all.

The trees there give desired fruits and fields are all full of jewel-like objects of meditation. And water there is sweet as nectar and talks there are sweet as songs. And gait there is beautiful as dance. And the flute of the Lord is the friend of all. And there the brightness of the Lord's ownself as also the fulfilment of all holy desires stand personified".

And so it is also written².

There at Vrindavana even the ornaments in the feet of the Gopis are all full of the bright jewels of thought, the flower-plants there are all as beautiful as that tree of the Heavenly Parijata, always supplying materials for adornment. And the cows there are the only wealth of Vraja and they are all as *Kamadhenu*s. Oh, what an ocean of joy is revealed there in the holy Vrindavana".

And Srinibasha heard all this. And he was now overpowered with love. And so he began to dance.

And he sounded in his arm-pits and he roared in laughter.

1. *The Brahmasamhita Verse-56*

2. *The Bhaktirasamrita Sindhu*

Dakshinabibhaga Lahari Verse, 84

(Speech of Villvamangala)

And the Lord also heard of the pure loving emotion of Radha with devoted attention. And he, too, was overpowered with love. And so he, too, began to dance.

And the Lord danced in loving emotion while Svarupa continued his song. And as Svarupa sang, the Lord brought his ears near him and said,

“Sing on O Svarupa, yea, sing you on”.

For as the Lord heard songs dealing with the love of Vraja, love swelled in his own bosom. And he flooded with love the whole village of Purushottama.

The holy image of Lakshmi went to her place when the time of return came.

But the Lord danced on till it was afternoon. And all the four batches sang till they were tired.

And in this way the Lord's frenzy of love grew. It grew to such a height that all on a sudden the Lord was seen there as Radha.

And the saint Nityananda saw this from a distance. And he bowed down to the Lord in reverence.

For the saint knew that the Lord was deeply overpowered with loving emotions ; he did not therefore keep very close to the Lord ; but he stayed at a distance.

And there was none else there who could touch the Lord then. So the loving emotion of the Lord did not subside nor did the holy song cease.

Now Svarupa by a sign indicated to the Lord that all his devotees were tired. And the Lord himself also felt it. And so he returned to outward consciousness.

And the Lord now went with all his devotees to the garden. And he rested himself there for a while. He then took his midday bath there.

And many kinds of holy food that had been offered to the Lord Jagannatha were brought there for the Lord. And there also was brought holy food of many kinds which was offered to the Goddess Lakshmi.

And the Lord then took his food in great joy with all his followers. And when it was evening the Lord bathed and he saw the holy image of the Lord Jagannatha.

And as the Lord saw the holy image of the Lord Jagannatha, he danced and sang the holy song. And after a while left the place and he played in water with his disciples for sometime at Narendra.

And the Lord then came to the garden again and he enjoyed there the pleasure of a picnic. And thus the Lord jubilated there for eight long days.

And on the next day there was the ceremony of the Lord Jagannatha's return. And so the Lord Jagannatha rode on his Car, for he would now start for his own holy temple.

And this time, too, the Lord danced and sang with his devotees in great joy. And he did now as he had done before.

And again the *Powluvijaya* ceremony of the Lord was held. And in course of this rite thousands of silk-cords were torn.

And the cushions used at the ceremony were all spoiled. For with the weight of the holy image of Jagannatha all the cotton flew into air from within the cushions.

And there was there one man of Kulinagrama, a co-villager of Basu Ramananda. And his name was Satyaraja Khan.

The Lord gave him and Ramananda his command then, "Be you the supplier of silk-cords to the Lord. Prepare silk-cords and bring them here every year."

And the Lord thus spoke to them and he made all the torn silk-cords over to them. And he asked them to take these pieces as sample and to make their cords as strong as the torn ones.

The Lord Shesha himself sits on these silk-cords. And with ten different shapes the holy Lord Ananta serves the Lord Krishna sitting on them.

Basu Ramananda was fortunate indeed and so also was Khan Satyaraja. And as they received this command of service they were highly pleased. And they obeyed the command of the Lord ; for they used from then to come to the holy temple of rest every year with other followers of the Lord. And they brought silken cords in great joy as the Lord had commanded them to do so.

So the Lord Jagannatha sat on his own throne again. And the Lord Chaitanya, too, came back to his own place with his devotees.

Thus the Lord showed the holy Car-festival to his followers. And as he did so, he jubilated with them as the Lord Krishna had done at Vrindavana.

The jubilations of the Lord Chaitanya are infinite. There is no end of them. And even the God Ananta with his thousand mouths cannot describe them in full.

Thus I Krishnadasa, all whose hopes are in the holy feet of Sri Rupa and Raghunatha describe the sweet career of the Lord Chaitanya on earth.

CHAPTER XV

[The Lord continues to stay at Nilachala and visits there regularly the holy temple of the Lord Jagannatha. And one by one he spent there all the holy festival that had been held there during the Chaturmasya or the holy vow which is continued for four months.

And now the Lord bade good bye one by one to all his devoted followers of Gauda. And he praised all and advised all to teach all people the religion of the holy Name. And then he bade farewell to the saint Nityananda, to the Pundita Sribasha and Raghava, to Sivananda Sen and to Vasudeva Dutta. And he bade them all to come once every year to see the holy resting temple during the Car-festival.

And with the people of Gauda the Lord also bade good bye to Satyaraja Khan and to Ramananda, two inhabitants of Kulngrama. And the Lord advised Satyaraja Khan to serve the Vaishnavas, to repeat the holy name. And incidentally he mentioned the virtue of the holy name.

And the Lord also bade farewell to his three followers of Sri Khanda—namely—Mukundadasa, Sri Raghunandana and Naraharidasa. And he said to Mukundadasa—“He who gives love for the Lord Krishna is indeed the father though he happens to be a son”.

And in a similar way the Lord bade farewell to Murari Gupta and to Vasudeva Dutta the latter of which wanted to go to hell with all the sins of the world so that the world might be saved. And the Lord said to Vasudeva that his soul was very sublime indeed : and the Lord Krishna if he so willed, could save a world at once.

Thus all the followers of the Lord left him, only ten remaining. Among those that remained were Svarupa Damodara, Pundita Gadadhara, Jagadananda and the saint Paramananda Puri.

Now one day the scholar Sarbabhauma invited the Lord to his house. And the Lord accepted the invitation. And at the earnest prayer of the scholar the Lord agreed to take his meal five days a month from the house of the scholar.

And it so happened that on the very first day the Lord dining there, the son-in-law of the scholar Sarbabhauma saw the Lord eating. And he spoke ill of the Lord as a voracious eater. The Lord himself did not notice it ; but the scholar did. And he rebuked his son-in-law whose name was Amogha and drove him off from his house. There the Lord showed another miracle ; for Amogha was suddenly attacked with cholera. And the Lord came to him, placed his hands on his breast and said, “Rise up, ye Amogha, and say the name of the Lord Hari”. And to the wonder of all Amogha rose up and from then he became a devoted follower of the Lord.]

The Lord was fed by the scholar Sarbabhauma in his house. And there he granted his mercy to Amogha who

spoke ill of him. And he thereby revealed there his affection towards his devotees.

Glory unto the Lord and the saint Nityananda and glory also unto the preceptor Advaitachandra and unto the devotees of the Lord.

May those followers of the Lord who hear the holy career of the Lord prosper ; for to them the career of the Lord is dear as life.

And in this manner the Lord stayed with his followers at Nilachala. And he spent his time there in the pleasure of songs and dances.

And during the first *Ānubhūti* the Lord saw the holy image of the Lord Jagannatha. And he sang and danced and prayed. And he made his bow to the deity.

And when the period for the *Upala* offer to the Lord Jagannatha arrived, the Lord jubilated outside,

And the Lord usually met Sri Haridasa once everyday before he returned to his residence.

And at his residence also the Lord sang the holy name of the Lord Krishna. And the preceptor Advaitachandra used to come to him to worship him.

For with sweet-smelling water the preceptor Advaitachandra worshipped the Lord. And he washed his feet with this water and he also applied Sandalwood paste on his limbs.

Thus the preceptor Advaitachandra besmeared all the limbs of the Lord. And he put laurels round the neck of the Lord. And the Preceptor also put the flowers of the holy Tulasi on the head of the Lord.

And thus with folded hands Sri Advaita bowed to the holy feet of the Lord and supplicated to him.

And as the Lord did, so all the people there laughed a respectful laughter.

And the cudgel whirled like a brand of fire. And all the people there wondered in their hearts as they saw it.

And as the Lord did, so also did the saint Nityananda who could know what deep Gopa-like feelings they both had within their souls.

Now the King Prataparudra commanded the warder Tulasi to get a piece of precious cloth which was dedicated to the Lord Jagannatha. And the warder Tulasi obeyed. And he tied it round the head of the Lord Chaitanya. And he also gave cloth to the preceptor Advaita and to other followers of the Lord one piece to each to wear. And they all wore those pieces.

And Kanai Khutia and Jagannatha Mahiti were overpowered with love. And they distributed all the wealth that there was in the house.

The Lord himself saw it. And he was highly pleased as he saw it. And he bowed to them both as to his parents.

And when the festival ended the Lord returned to his residence. And thus our Lord all full of glory jubilated at the place.

And now the day of Vijaya-Dashami came. And it is the anniversary of the Lord Rama's victory at anka. And on this day the Lord and his followers took the guise of monkey-soldiers.

And the Lord himself was inspired with the spirit of the devoted Hanumana. And so he took branches of trees and felt as if he was on the wall of Lanka and was about to break it down.

For he cried out in rage, "Where art thou, O Ravana? Thou hast stolen the mother of the world, so I shall kill thee with all thy kinsmen."

And as the Lord thus cried-out in ecstasy, all people there saw it. And they wondered as they saw. And they all cried out, "Glory, yea, all glory unto the Lord Chaitanya."

And in this manner the Lord passed the holy festivals of the circle-dance, the *Diparati* and the *utthana-dadashi* festival. And he also saw one by one all other festivities of like-nature there.

But once on a time the Lord called the saint Nityananda to him. And both the brothers took counsel among themselves.

And no one knew what they both resolved upon. And the followers only guessed it when they saw the result of it all.

For the Lord sent once for all his devotees. And he bade farewell to them all saying—"Go, ye all to Gauda now but come here once every year to meet me and to see the holy Temple of Rest (Gundicha)."

And the Lord respectfully said to the preceptor Advaita—"Go ye also, O Preceptor, and give loving faith for the Lord Krishna to all, yea give it even to the Chandalas".

And he said to the saint Nityananda—"Go you to Gauda and reveal there in flood loving faith to the people. And I give you Ramadasa, Gadhadhara and a few others to help you in your work. I myself shall go to you from time to time to see your dance though none will see me."

And the Lord embraced the Pandita Sribasha. And he held him round the neck and said in sweet words—"I shall dance everyday, O Sribasha, in the dance in your house. But you alone will see me but no one else will".

And the Lord also said to Sribasha—"Give this piece of cloth to my mother, O Sribasha ; and give unto her also this holy food. Fall prostrate before her and beg pardon for me.

And tell her, O friend, tell her on my behalf, I am a sinner and have earned no merits by leaving her service and that by the renunciation, I have only incurred so much of sin.

For I am an object of her love ; and so it is my duty to serve her. But mad as I am I have left her holy service.

But tell, O friend, tell my mother to pardon her mad child ; for if you tell these to my mother she would be consoled.

And I realise now, O friend, that I had no need of renunciation ; for her love has always been to me my own wealth. And I renounced the world then because I was mad.

And tell her that I stay at Nilachala because she has commanded me to be here and from time to time I go to visit her holy feet ; yea, I go to her holy feet almost everyday. But she does not believe it, for whenever she sees, she takes me but as an image of myself, created by her imagination. For she has an intense desire to see me.

And I remember how on one occasion, my mother cooked Sali rice with five or six curries. And she cooked vegetables of various kinds such as shak, Mochaghanta, Nimbapata and Patol.

And she also had curd, milk and khandasara brought. And all these she offered to the Salagrama as holy food. And when the offer was made, she took the holy food on her lap from these. And she wept saying—"All these curries are favourite to my Nimai ; who will eat these now when he is not at home.

And she thought of me and as she so thought, her eyes were filled with tears.

And I could know it and so I went at once to her and ate all that was on the plate. And when she washed off her tears, she found the plate empty.

And she wondered how this could be and why the plate was empty. And sometimes she was led to the belief that Balagopala had eaten it. But at times again she thought that she herself might be mistaken, or that some animal came from outside and ate up all the food. Sometimes again she thought, she might not have taken rice at all on the plate through mistake. And having thought thus, she went to see the pot where she boiled rice.

But Lo, when she went there she saw all the pots full of rice and curry. And she cogitated how this could be and sometimes she wondered at it. And she had the place washed through and through once more. And once again she offered food to Gopala.

And thus everytime she cooked good materials : she was anxious to see me and sometimes she wept because I was not there.

But her love brought me to take her food there and I ate it. And she herself was pleased at heart though she could not quite believe it.

And it was on this *Vijayadashami* day that it happened thus. Ask her of this, O Sribasha, and make her believe, what I have done."

And the Lord spoke thus and as he thus spoke he was completely overpowered. But he felt that he would have to bid farewell to all. And so he was patient.

'And the Lord now spoke thus in sweet words to the Pandita Raghava, "Your love and faith O Pandita ! have always bound me to you." And he also said to others,

"Hear, you all of the devotion of this Pandita to the Lord Krishna. For his service to the Lord is pure and it is the very best of its kind.

I do not speak of his offer of other things, I only speak of his offer of the cocoanut to the Lord.

He has hundreds of cocoanut trees of his own and they yield fruits in thousands. And in his own place the cocoanut is sold for five 'Gandas' each. And still if he hears that sweeter cocoanuts are sold anywhere he would buy each for four '*panas*' with great care even if the place were at a distance of ten '*Koshas*' from his place.

And he would separate eachday five or six cocoanut fruits from fibres and would then keep them under water to make them cool. And at the time of the holy offer, he would remove the remainder of the fibres, would make a hole at the mouth and then offer it to the Lord Krishna.

And the Lord Krishna would drink that water. And sometimes he kept the fruits empty and sometimes again he kept all the shells full.

And whenever the Pandita sees that the fruit is without water, he is highly satisfied. And he breaks the fruit and fills a pure pot with the kernel. And he then offers this kernel to the Lord Krishna.

He then meditates outside and the Lord Krishna eats up the kernel and thus he makes the pot empty. And sometimes he eats it' but again he fills it with kernel. And all this the Pandita sees. And as he sees it, his faith in the Lord increases. And he floats as it were on an ocean of love.

And it happened that on a day the Pandita sat down to say his prayers. And his servant brought ten cocoanut fruits and came to his master with them; for he would offer these fruits as holy food to the Lord.

But the Pandita had no leisure now and the servant was late. And so the latter stood at the door with the pots.

of fruits in hand. And he put a hand once on the wall over the door. And with that hand he touched the fruits. And the Pandita saw it.

And the Pandita said to his servant, "What a fool are you? People cannot go out of the door. And the dusts of their feet fly in the air and are fixed to the wall. You have put your hand in that wall and touched the fruit therewith. You have spoiled the fruits and they are no longer fit for being offered to the Lord Krishna.

And he spoke thus and he threw all the fruits over the wall.

And he got some other cocoanut fruits and freed them from the fibres. And having purified them he offered them as food to the Lord Krishna. So pure is his worship to the Lord Krishna. Indeed, it is the purest form of worship on earth.

And in this manner he offers mangoes and plantains and jack fruits and oranges to the Lord Krishna. And if ever he comes to know of any good fruits obtainable in a distant village, he would at once have it brought from there for high value too. And he would cleanse the cover and purify it and then offer it to the Lord Krishna.

And in this way he offers to the Lord Krishna fruits, vegetables and roots. He offers Him *Chira* and *Muri* and *Sandesh* also. And he also offers rice and milk and cakes and good drinks. And all these substances he makes the very best of their kind. And he also sees that they are very pure.

And he prepares sauces like *Kashanli* and offers them to the Lord. And he also offers to him sweet scents, clothes and ornaments and all other species of fine materials.

And thus he worships the Lord Krishna out of love. And the eyes of all are soothed as they see his worship."

And thus the Lord spoke. And he then embraced Raghava. And in this way the Lord honoured all other followers.

And the Lord now said respectfully to Sivananda Sen—
“Take proper care of Vasudeva Dutta, O Sivananda, for he is so benevolent.

Whatever he earns each day he spends on that day. And he keeps nothing for the morrow. But as he is a householder he must accumulate something; for he cannot otherwise maintain his relations.

And you know, O Sivananda that all that he earns he spends. So be you the manager of his house and do you keep the things in order. See and take care of all the followers of the Lord Krishna. And come here every year once with them to visit the holy Temple of Rest.

And the Lord now said to the Kulingramis with respect :
“Come here every year with silk cords for the Car-festival ; yea, do come.

I remember how Gunaraja Khan composed the Sri Krishna-Vijaya and how he wrote in it a sentence that is all full of the spirit of love. For he said, ‘The Lord Krishna, son of Nanda is the very Lord of my life’.

And for this holy sentence I have sold myself to his descendants. So not to speak of yourself, even the very dog of your village is dearer to me in comparison with others.”

And the Lord spoke thus. And Ramananda and Satyaraja Khan fell at the feet of the Lord and said in humble words :

“We are house-holders, O Lord. And we are attached to the objects of the world. How shall we attain the Lord ?

Tell us, O Lord, the way to realisation. Tell us this yourself, we pray to thee."

And the Lord said, "Worship the Lord Krishna and satisfy the Vaishnavas. And sing always the holy name of the Lord Krishna."

But Satyaraja Khan now said, "How shall we know a Vaishnava, O Lord ? Tell us some signs of the Vaishnava."

And now the Lord said, "He, O Satyaraja, is a Vaishnava from whose mouth you hear the name Krishna uttered only once. He is supreme among men and is worthy of reverence.

For once you utter that holy name, your sins will vanish, your heart will be filled with all the nine species of faith. The influence of the name awaits neither initiation, nor the fixed rites of the scriptures, nor the scriptural ceremonials. It is spontaneous. And the more utterance of it by the tongue saves all down to the veritable chandala.

For the very contact of the name is holy and it destroys all at once all worldly desires. It attracts the heart towards the Lord Krishna and instils love for the Lord into the heart.

And so it is written : It is said in the Padyabali. ¹

"The holy incantation of the name Krishna produces effect on the very utterance of it by the tongue ; it awaits neither initiation nor meritorious works nor religious ceremonials. By it the hearts of the people, well inclined are attracted towards the Lord. And by it again all sins are expelled from the soul.

'Tis so cheap that everyone down to an untouchable can utter it and it ensures for all the holy gift of salvation."

And the Lord continued saying :

"So, whoever utters the holy name Krishna once with the lips is a Vaishnava. Regard him as such and pay your respects to him,"

And there were there with the Lord three important persons of Srikhanda. And they were Narahari, Sri Raghunandana and Mukundadasa.

And the Lord now said to Mukundadasa—"Tell me, O Mukunda. whether you are father to Raghunandana or he to you ? Tell me the truth so that all doubts may go from my soul."

And Mukunda replied saying—"Raghunandana, O Lord, is really my father and I am his son. For we all have obtained loving faith for the Lord Krishna through him. And I for myself feel that he is my father from the spiritual point of view."

And the Lord heard this and he said in joy, "You have said the truth, O Mukunda, for he indeed is the superior, from whom you obtain loving faith for the Lord Krishna."

Thus the Lord spoke and he was pleased to speak of the glory of his devotees. And he spoke of it as it were with five mouths.

And the Lord now said to the followers—"Hear Ye all, of the love of Mukunda for the Lord Krishna. It is deep and transparent and bright as melted gold.

People only see him as a physician of the King's palace. And he serves indeed the King. But very few know how deep is the love of his soul for the Lord Krishna.

One day it so happened that he sat with the non-Hindu King on a high seat. And he talked with him on the science of medicine. And at that time he saw a large

fan made of the feathers of the peacock waved over the head of the king by a servant.

And Mukunda saw it and he was overpowered with love. And he at once fell down on the ground from his high seat.

And the King feared that his physician was dead. And so he came down from his seat. And he succeeded in bringing him back to consciousness.

And the king asked Mukunda, "Where have you got pain, O Mukunda?" And Mukunda replied—"The pain is slight : it is nothing very severe, my Lord."

And the King now said to him, "What made you fall like that. O Mukunda?" And Mukunda replied—"I suffer at times, O king, from epilepsy." But the king was a great lover of the Lord God, And he knew everything. And so he took it that Mukunda was one who had salvation at his command.

And the Lord now spoke to his follower about Raghunandana. And he said—"This Raghunandana worships the Lord Krishna in his temple ; his faith in the Lord is very sincere.

There is a tank at the gate of the temple and there are cemented steps in it. And on the bank of it there is a Kadamba tree in which flowers blossom throughout the year. And only two flowers blossom there every day, for the Lord Krishna so desires it for the sake of his devotee Raghunandana."

And the Lord said to Mukunda in sweet words—"Your duty, O Mukunda, is to earn money in good ways and the duty of Raghunandana is the worship of the Lord Krishna : for Raghunandana desires nothing but doing service

to the Lord. Let Narahari stay here with my followers. And all three of you act in these three ways that I have mentioned”.

The scholar Sarbabhauma and Vidyavachaspati were too brothers. The Lord said to them both, “The Lord Krishna now reveals himself as Da¹ru Brahma and Ganga. And people will be delivered by seeing him, and by bathing in the holy water of the Ganga.

The Lord Purushottama here is the Lord Krishna himself personified as Daru-Brahma. And the holy Ganga is the Lord Krishna himself reduced to water.

And I advice you, O Sarbabhauma, to worship the Lord as the Daru-Brahma. And I advise you O, Vachaspati, to worship the Lord as holy water of the Ganga”.

And the Lord now embraced Murari Gupta. And he spoke of his firm faith in the Lord God. And as he spoke of it his followers heard it all.

And the Lord said—“Long ago I tempted Murari Gupta again and again. And I said to him—“Serve you, O Murari, the Lord Krishna and take shelter in him ; for the touch of the Lord Krishna is very sweet indeed. He is the Lord God himself. And he takes part in all the functions of the creation as he is immanent in all. He is full of all loving sweetness. He is pure and transparent. He is steady and powerful. He is the supreme lover and the very best among those who appreciate loving sweetness. He is the very ocean of all the good attributes which are like so many jewels. And as his conduct is sweet, so is his sweet Jubilation’. And I also told him that it was out of love and thought that the Lord Jubilated in the holy circle-dance, for no worship is so pleasing to the heart as the worship of the Lord Krishna.

And I repeated these things again and again to him and he heard them all. And as he heard me out of respect, his mind was a little turned.

And he said to me—"I am a servant of yours, O Lord, I shall for ever be obedient to you and shall never act otherwise". And he spoke thus and went home. And he thought within himself at night of all that I said. But as he thought of renouncing his holy deity Raghunatha, he was overpowered with grief. And he said to himself, "How shall I leave the holy feet of this Lord Raghunatha ? I pray to thee, O Lord Raghunatha, kill me this very night."

And thus he wept all night. And he could not get any peace of mind and so he kept up the whole night.

And he came in the morning to me and held my feet and said to me weeping—"I have sold my head, O Lord, to the holy feet of the Lord Raghunatha. So how shall I leave him ? For as I think of leaving him, I feel a pain at heart.

I am in a dilemma, O Lord, I can neither break your command nor leave the holy feet of my Lord Raghunatha. I know, O Lord, you are merciful. Be ye merciful unto me and grant me this that I may die at once before you so that all my doubts might go.

And I heard all this that Murari Gupta said and was much pleased at heart. And I raised him from the ground and embraced him. And I said to him—"Firm indeed is your faith in the Lord God, O Murari, for even my command could not change your heart.

All followers should possess such love for the holy feet of the Lord so that even if the Lord would leave them, they might not leave his holy feet.

I have insisted on you, O Murari, again and again only to examine the strength of the faith of your heart.

And I now tell you that you are Hanumāna incarnate the servant of the Lord Rama. So how could you leave his holy lotus-like feet ?”

And the Lord continuing said, “This is that Murari Gupta : and he is dear to me as my life. And so whenever I hear of his humility, my heart bursts in grief”.

And the Lord now embraced Vasudeva. And he began to speak of his qualities as it were with a thousand mouths.

And Vasudeva himself was ashamed to hear his own praises recited by the Lord. And so he clasped the holy feet of Lord and said :

“You are incarnate, O Lord, to save the world, so promise me a boon : for I know you are able to promise it as you are highly merciful. And if you would desire it, it is at once done.

My heart, O Lord, bursts to see the sorrows of all creatures. May it please you to put all their sins on my head and to allow me to suffer in hell for them all. And relieve in this way, O Lord, the sufferings of all the creatures of the world”.

And the Lord heard these words of Vasudeva. And his heart melted as he heard them. His voice trembled and tears began to flow from his eyes. And he spoke in a voice that was choked. He said, “This is nothing wonderful for you, O Vasudeva ; for you are the devout Prahlada himself.

The mercy of the Lord Krishna upon you is full. And whatever the Lord Krishna’s servants pray for, the Lord at once grants to them.

For the Lord does nothing but fulfils the desire of his servants and you have asked for nothing less than the salvation of all the creatures of the creation. And so the Lord will save all and you will not have to suffer for it.

The Lord Krishna is not unable to do it. He is almighty. So why should he cause you to suffer the fruits of sin? Whom-so-ever you desire the good of, he is at once turned to a Vaishnava. And all the sins of the Vaishnava, the Lord himself consumes.

And so it is written.¹

I pray unto the Lord Govinda, that ancient god of the beginning: for he makes all created beings from the smallest insect Indragopa to that king of Gods, Indra. They suffer and enjoy according to the merit of their own actions. At the same time he destroys the effects of all work in those who have loving faith in him.

So the moment you have desired, O Vasudeva, that the world be saved, it is saved. For the Lord Krishna would not feel any the least trouble in saving all when he has created.

But as one wild fig-tree bears thousands of figs, so crores of worlds, all created by the Lord, float on the water of the holy ocean Viraja. And as one fig-fruit falling or rotting, the tree does not feel any loss, so one world being saved, the Lord does not feel any loss.

For the glory of the Lord Krishna is infinite and they are revealed in such supreme heavens as Vaikuntha. The whole sea of Karana an intangible matter, on the surface of which infinite created worlds float along with illusion is only a ditch to it. And as a pot full of the mustard-seed floating on a ditch suffers no loss if one seed from the pot were to go, so one single world being saved, the Lord Krishna, the creater of the whole, would not feel any loss.

And not to speak of one world, O Vasudeva, if all the worlds with illusion were to vanish all at once, the Lord Krishna would not feel any loss; for of what value is illusion

¹ *The Brahmasamuhata Verse 74*

to the Lord, who is the master of all the six divine attributes? Would a man who owns a crore of milk-yielding cows feel a loss if a she-goat of his fold were to die?

And so the Srutis said to the Lord Krishna.¹

"Glory unto thee, O victorious One. Illusion is now asserting her power to cover up the joy of all created things both animate and inanimate. Do thou destroy it.

For thou alone, O Lord, art the real master of infinite glory. And as knower of the soul of all thou art giving power to all created beings. So none else but thyself can destroy Illusion. And you lose nothing by destroying Illusion even at the time of creation. When you were O Lord, adorned with your own glory, you were busy playing this game with Illusion. And we the Srutis only bear proof of this fact."

And thus the lord Chaitanya spoke.

And thus the Lord praised the respective qualities of all his devotees. And he then embraced all and bade good-bye to them all.

And the devotees now wept as they separated from the Lord. And the Lord himself was overcome with grief on account of the separation from his beloved ones.

And only Pandita Gadadhara stayed with the Lord. And the Lord arranged for his residence at the garden Jameshwara.

So the Lord now stayed at Nilachala with the saint Paramanandapuri, his beloved Svarupa Damodara and Pandita Gadadhara. And there also stayed with him Govinda and Kasisvara.

And they all used to see the Lord Jagannatha in the morning everyday.

It so happened that on one occasion the scholar Sarbabhauma came to the Lord.

And with folded hands the Scholar said to the Lord, "O Lord, all the Vaishnavas are now gone to Gauda. So it is time for the Lord to accept invitation. May I now pray to you, O Lord, to take your food from my house on all the days of the month."

But the Lord said, "That is not the rule, O Sarbabhauma. So I cannot do it."

And the Scholar again said, "Take then, O Lord, your meal from my house for twenty days each month." And the Lord said, "This also is not the rule with the renouncer, O Sarbabhauma."

But the Scholar again said, "May I have a fort-night then, O Lord?" And the Lord again said—"No, it can't be more than a day."

And now the Scholar clasped the holy feet of the Lord and prayed—"Be it ten days then, O Lord." And the Lord at length agreed to accept food on five days each month. And he promised that he would eat from the house of the Scholar five days a month.

And now the Scholar made another prayer to the Lord, And he said to the Lord :

"You have, O Lord, ten sannyasins with you. And I pray that the saint Puri also should eat from my house five days a month. Of this I spoke to you once long ago.

And as for Svarupa Dmodara, he is a friend of mine. And he may come sometimes with you and sometimes alone. But each of the other eight Sannyasins is to come two days a month. And thus I shall be able to feed one Sannyasins on each day throughout the month.

For I am poor, O Lord, and cannot entertain all the Sannyasins at a time. And if I cannot show them due honour I shall commit a sin.

And you will come, O Lord, sometimes all alone and sometimes Svarupa Damodara would come with you. This O Lord, is my prayer."

And the Lord showed by signs that he agreed. And the Scholar was glad that he got the consent of the Lord. And he invited the Lord that very day to his house.

Now the Scholar had his wife at home. And she was known as Shati's mother. She, too, was a devotee of the Lord and was affectionate to him as the mother is to her child. And Shati's mother now began to cook food very gladly for the Lord.

And the house of the Scholar was full of all materials. And all things that could not be found there, such as herbs and fruits he had then brought by others. And the Scholar supplied all materials for cooking, while his wife Shati's mother cooked. And she was an expert in cooking.

To the right of the kitchen there were two houses for the holy offer. And one house was for the worship and offer of food to the Lord Salagrama. While the other was for feeding the Lord Chaitanya. And this latter was a new one which the Scholar had secretly constructed for the Lord. And it had a door on the other side for the Lord to enter. And it had another door towards the kitchen from which food was to be served.

Now a big round plantain-leaf was brought. And it was brought from that species of the plantain-tree which bears, two and thirty bunches of plantain at a time.

And on the leaf were put three māns of boiled rice. And the rice was soaked with yellow and sweet-smelling

'ghee'. And on all the four sides of the big leaf 'ghee' began to flow out.

And there also were placed in rows, pots made of the 'Keya' leaf and of the bark of the plantain-tree. And they were all full of curries. And they were placed on all the four sides of the leaf.

And there were there ten species of *Shaka* and *Sukta* made of *nimba-leaves*. And there were pungent vegetables prepared with a mixture of pepper.

And there were *Badi* and *ghola* and *chhenabara*. And there also were *Dugdhatambi*, *Dugdhakushanda* and *Besari* and *Lafra*. And all these were vegetable preparations.

And there were *Mochaghanta* and *Mocharaja* and various species of *Sakara*. And there also were old *Kushmanda* and *Badi* and infinite kinds of other vegetable curries.

And there were *Phulbadis* and herbs and roots of various kinds and there also were fried new nimba-leaves with brinjal.

And there were *fried phulbadi* and *patal*, *fried gourd* and *fried Manchaki*. And there also were *fried Mus*, *Mudgalul* which was sweeter than nectar.

There were five or six species of sour curries such as *Madhuramla* and *Badamla*. And there also were sweet *Mudgabaka*, *Masbara* and *Katabada* all of which were sweet.

There also were *Kshirputi* and *Narikelputi* and other species of cakes. And there also were sweet cakes called *Kanjibada*, *Dugdhachira* and *Dugdhataklaki*. And so many species of cakes were prepared that I cannot describe them all. And there were earthen pots full of sweet rice boiled in milk. And the rice was soaked with ghee. And there also were champa-plantain and well boiled milk and mangoes.

There were sweets well soaked in curd. And there also were many kinds of Sandesh.

And all the species of food that were then prepared in Gauda and Utkala, the Scholar had with great attention prepared for the Lord.

And he placed a white piece of cloth on a wooden Pida (seat).

And on both the sides of the Pida (seat) he put jars of sweet-scented water. And over the rice and all the curries he placed the flower of the holy Tulāsi.

And he had also brought there *Amritagutika* and other cakes and drinks of various kinds. And thus he kept apart all those foods (*mahāprasād*) that were offered to the Lord Jagannatha.

And the Lord by this time finished saying his midday prayer. And as he knew the heart of the Scholar he came all alone to his house.

And the Scholar now washed the holy feet of the Lord. And the Lord went inside the house to take his meal.

And there the Lord saw rice and other things. And he was astonished to see so much food. And he therefore said to the Scholar smiling.

“Unique indeed are all this rice and these curries. How could you, O Scholar, have so many things prepared in a period of two praharas ?

For even if a hundred people would cook in a hundred ovens, they could not cook so many curries so soon.

And I think you offered food to the Lord Krishna ; for on rice I find the flowers of the Tulasi. You are fortunate, indeed; O Scholar, and all your labours are blest. You have made such an offer to the Lord Krishna and his beloved Radha.

And the smell and the colour of the rice are both enchanting. And I verily believe that the Lord with his beloved consort Radha has eaten of it. And so I say that you are very fortunate. I cannot sufficiently praise your fortune.

And I myself, O Scholar, am fortunate, for I shall eat the remainder of the holy food. So keep aside this seat with the cover on it—and give me the holy food on a separate leaf.”

But the Scholar said—“There is no reason for wonder here, O Lord, for all foods have been prepared by the power of him who will eat. And they are the products neither of my labour, nor of the cooking of my wife. And he, by whose power all these have been prepared, knows how they have been so prepared.

Now sit upon this seat, O Lord, eat your food.”

And the Lord now said, ‘It is the seat of the Lord Krishna and so an object of reverence. I cannot sit upon it.”

But the Scholar said—“Both the rice and the seat, O Lord, are equal objects of reverence. And so he who eats the rice will commit no sin if he would sit on this seat.”

And the Lord said—“Yes, that is true ; for the very scriptures say that the devotees of the Lord Krishna should always taste all that is left behind by the Lord.”

And so the devoted Uddhava said to the Lord Krishna :¹

“We are, O Lord, your servants. And we live upon all that you leave behind after eating. And being adorned with wreaths and scents and clothes and ornaments all dedicated to you, we shall certainly be able to conquer illusion.”

And the Lord continued saying, "But still, I cannot eat so much of rice."

And the Scholar said, "We know, O Lord, how much you have the capacity to eat. For you eat fifty-two times food at Nilachala and each holy offer there contains hundreds of loads of rice.

And at Dwaraka you used to eat your meal in the houses of sixteen-thousand consorts in the houses of your eighteen mothers and also in the house of the Jadavas.

And you ate twice a day in the houses of all the Gopas of Vraja, in the houses of all your uncles, paternal and maternal and also in the houses of your friends."

And you, O Lord, ate up hundreds of heaps of rice at the time of the holy sacrifice at Govardhana. And in comparison to those, the rice I offer now is not even a mouthful to you.

You are the Lord God, O Lord, and I am only a small creature of your creation. So be pleased to accept from me this one mouthful of food (Madhukuri) !"

And the Lord heard all this, And he laughed and sat down to eat. The Scholar too offered him the holy food consecrated by the Lord Jagannatha with pleasure.

And at this moment there came a man there named Amogha. And he was the son-in-law of the Scholar. He was the husband of his daughter, Shati. But he always spoke ill of revered persons.

And now he wanted to see how the Lord ate his food. But the Scholar was there at the door with stick. So he could not go in.

But once for a moment the Scholar was busy giving holy food to the Lord. And so he was a little inattentive.

And meanwhile Amogha entered the room. And he saw the rice that the Lord was eating. And he began to speak ill of the Lord.

For he said --“How is this one Sannyasi eating so much ? This rice can satisfy the hunger of ten or twelve people. This is wonderful.”

And the Scholar heard it. And he turned back. And as Amogha saw his temper, he at once fled from the place.

But the Scholar ran after him with his stick to beat him. But Amogha fled. And the Scholar could not catch hold of him.

And the Scholar now came back to the Lord and began to call Amogha all sorts of ill names. And he also cursed him. But the Lord only laughed as he heard it.

And hearing this Shati's mother cursed Amogha again and again, saying—“May Shati be a widow this very day.” And she began in despair to beat her head and her forehead with her hands.

Now the Lord saw the grief of them both and he consoled them both. And according to the desire of them both, he ate up his meal with pleasure.

And the Scholar now gave the Lord water to wash his face. And he also gave him some scents for the mouth. And he gave him cinnamon and cardamom and other sweet-scented substances. And he also gave him some flowers of the holy Tulasi plant.

And he gave the Lord wreaths and sandal-wood-paste to besmear on all his limbs. And he then fell prostrate at the feet of the Lord and said in humble words,

• “Pardon me, O Lord ; for I only brought you here in my house to insult you.”

But the Lord said, "He (Amogha) has not insulted me in the least, O Scholar. For he has only spoken out what is natural. So how are you to blame for this ?"

And thus the Lord spoke and he then left for his own lodging. And the Scholar accompanied him there.

And there also he fell at the feet of the Lord and blamed himself. But the Lord consoled him and sent him home back.

And the Scholar returned home. And he blamed himself and spoke thus to his wife, the mother of Shati, "He, who speaks ill of the Lord Chaitanya, deserves to be killed for the sin ; for that alone will expiate him from that sin, or I may kill my ownself to expiate for the sin. Both he and I are unfit to be killed as both are bodies of the Brahmins.

And I shall never see the face of that calumniator again and I abjure all connection with him for good. And I shall never utter his name again."

And the Scholar continued, saying—"Tell also Shati to abandon the company of that fellow, for when a husband falls in merit, he ought to be abandoned.

And so it is written. ¹

That woman who is always self-contented, always self-satisfied and clever, who is pious and truthful and is loved by all and who withal is pure at heart, sweet in temper and patient in her desires, should worship her husband if he be not fallen in religion."

And that very night Amogha fled, where they knew not. And in the morning he was attacked with Cholera. When { the Scholar heard that his son-in-law,

Amogha, was dying, he said—"The Gods are kind to me and so they have done this. This man has committed heresy in God and he is reaping the fruit of it so soon."

And as he said this, he read two verses from the scriptures :

And one was from the speech of Bhima to the king Yudhisthira.¹

"The Gandarvas have done what we could have done, O King, with great trouble, with all our horses and elephants and cars and foot-soldiers."

And he read another verse which was from the speech of Sri Suka to the King Parikshita.²

"He who crosses great persons, loses in every way ; for he loses in the period of his life, in his beauty and glory, in his religion, in his prosperity in this world as well as in the next."

Now it so happened that Acharya Gopinatha went to pay a visit to the Lord on that morning. And the Lord asked him how the Scholar was doing.

And Gopinatha said to the Lord, "Both he and his wife, O Lord, are fasting. And Amogha, their son-in-law, is dying of Cholera."

And the Lord who was merciful heard this. And so he ran towards the house where Amogha was.

And the Lord placed his hand on the breast of Amogha and said to him, "Your heart is the heart of a Brahmin. And so it is originally pure and it is a place fit for the Lord Krishna to sit upon. Why have you then seated upon it the Chandala of envy ? For you have only made a very pure place impure by it.

2. *Mahabharata, Vanaparva 24p-17*

3. *Sreemat Bhagavata 10-4-46*

But still your sin has diminished on account of your contact with the Scholar. And when people are extricated from sin, they utter the holy name of the Lord Krishna.

So rise up, Amogha and say the holy name Krishna. And the Lord Krishna will ere long be kind to you."

And thus the Lord spoke. And Amogha heard it. And he rose up saying as he rose, the holy name Krishna.

But he was now all mad in love for the Lord. And he began to dance in love. And he perspired and trembled and shed tears. And his heart seemed all full of joy. His voice was all but choked and at times he was still.

And the Lord saw the wave of love swelling in him. And he laughed as he saw it.

And Amogha now clasped the feet of the Lord and said in humble words, "I am a sinner, O Lord, and you are merciful. Be gracious to pardon me ; for it was this wicked mouth that spoke ill of you."

And he spoke thus and began to slap his own cheeks. And he slapped his cheeks in so merciless a way that they were all red. And as Acharya Gopinatha saw it, he held Amogha by the hand and asked him to stop.

And the Lord himself touched the body of Amogha and encouraged him saying,—“You are related to the Scholar. So you are an object of affection to me.

For, not to speak of others, even the servants, the maid-servants and the very dogs of the house of the Scholar are dear to me.

Your sins are forgiven. So utter always from now the holy name 'Krishna'."

And the Lord thus spoke to Amogha. And then he came to the place of the Scholar.

And the Scholar saw the Lord and clasped his holy feet. And the Lord embraced the Scholar and took his seat there.

And the Lord now said to the Scholar, "Amogha is a mere child. So he is not much to blame for his conduct. Why do you then fast like this? Why are you so angry with him?"

Rise up now, O Scholar, and bathe. See the holy face of the Lord Jagannatha. Come soon and take your food; for then alone shall I be satisfied.

And I shall sit on here till you have returned and have eaten the holy food here before me."

And the Scholar now held the holy feet of the Lord again and said, "Amogha was to die, O Lord, why have you given him life?"

But the Lord said—"Amogha is a mere child. And he is in fact your own son. The father who is the maintainer of the son never takes to heart the faults of his son.

But now he is absolved from all sins; for he is now a Vaishnava. So be kind to him now."

And the Scholar now said to the Lord—"May it please you, O Lord, to see the Lord Jagannatha in the temple. I shall bathe now and go there myself very soon."

And the Lord said to the Gopinatha, "Stay here, O Gopinatha, and when he has taken the holy food, do inform me."

And the Lord spoke thus. And he then went to see the Lord God in the Temple.

And the Scholar also bathed and saw the holy image. And he then ate his food.

And this Amogha became a great devotee of the Lord. And he always uttered the name Krishna in love. And he became very grave in his temper.

In this wonderful way, the Lord, son of Shachi, jubilated. And whoever saw it or heard it, was struck with wonder.

And in this way he enjoyed feast in the house of the Scholar. And in the couse of it he showed many of his wonderful powers.

Thus we have narrated the Lord's feast in the house of the Scholar and his love for the Scholar which was known to all. And we also have narrated the love of Shati's mother for the Lord, and the Lord's granting of grace to her. And here, too, we have narrated how the Lord granted his pardon to one Amogha for the man's relationship to his devotee, the Scholar Sarvabhauma.

Whoever hears all these Jubilations of the Lord with faith, attains ere long faith in the holy feet of the Lord Chaitanya.

Thus I Krishnadasa, all whose hopes of success are in the holy feet of Srirupa and Raghunatha, narrate the sweet career of our Lord Chaitanya on earth.

CHAPTER XVI

The Lord now stayed at Nilachala. And his followers came there every year to visit him and to see the holy Car-festival.

But at the end of the fourth year the Lord resolved to go to Vrindavana via Gauda. And so he started.

On his way the Lord saw the devotion of the king Prataparudra and the Pandita Gadadhara to him. And he also granted his mercy to a non-Hindu king who was impressed by the speech of one of his spies about the ways of the Lord. And the Lord now reached Gauda.

And in Gauda the Lord met all his followers. And he also met his mother. And he said to them all that he was going to Vrindavana. There came to the Lord when he was at Santipura one Raghunatha, a rich man's son who wanted to renounce the world. The Lord advised him not to do so and said, "All at once a man can not attain the Kingdom of Heaven."

And now the Lord started for Vrindavana. But when he reached the village of Ramakeli he found the crowd too great for him. And at Ramakeli he met the two ministers of the king. And Sanatana suggested to the Lord that one could not go to Vrindavana in such a big company.

The Lord at length realised the truth of Sanatana's suggestion and abandoned for the time being the idea of going to Vrindavana. And again the Lord returned to Nilachala.

The Lord was as the cloud. And his very sight was as nectar and this nectar he poured down in torrents on the garden of *Gauda*. And by it he infused new life into those creepers of the hearts of people which were burnt down by the fire of worldliness.

Glory be unto the Lord and unto the saint Nityananda and blessed be the preceptor Advaitachandra and the other followers of the Lord.

And the Lord now wanted to visit the holy Vrindavana, But the King Prataparudra was much aggrieved to

hear it. So the king sent for the Scholar Sarvabhauma and Sri Ramananda and spoke thus to them in mild terms,

“Oh friends, the Lord now desires to go somewhere else leaving Niladri. But without the Lord there is no pleasure in my kingdom for me. Do you, therefore, try your best to keep him here.”

And whenever the Lord thought of starting for Vrindavana he took counsel with the Scholar and Ramananda. And they both said, “Stay here, O Lord, till holy Car festival ; for you may start in the month of Kartika. But when Kartika came they again said—“The cold is very severe. So it would suit you best, O Lord, to start after the *Dolajatra-festival*. And then they showed one inconvenience to-day and another to-morrow. And thus they did not give their consent to the Lord to start; for they all were afraid of separation from the Lord. And though the Lord was free and nothing could bind him, still he did not start ; for this was against the wishes of his devotees.”

And in the third year, all the Lord's followers at Gauda made up their mind to go to Nilachala. And in a body they went to the preceptor Advaita. To this the Preceptor gladly agreed. And they all now started for Nilachala.

And though the Lord commanded the saint Nityananda to stay at Gauda to teach people the doctrine of loving faith, the saint started to see the Lord, for who could know the loving efforts of the saint Nityananda ?

And Sri Acharyaratna also left for Nilachala. And there went with him Vidyanidhi, Sribasha, Ramai, Vasudeva, Murari, and Govinda with three brothers. And with them also was Pandita Raghava with his basket, all full of materials for the Lord. And all the people of Kulingrama also started with cords of jute for the Lord Jagannatha.

And so also did the two men of Srikhanda, Sri Narahari and Sri Raghunandana. Thus innumerable followers of the Lord all started for Nilachala.

And it was Sivananda Sen who arranged for the journey. And the pilgrims were all happy under his care. For Sivananda knew the path of Orissa well. And he managed everything for all, and he properly lodged them all on the way.

And many women also went that year to see the Lord. Thus the mother of Achyuta went with the preceptor Advaita and Malini went with Sribasha. The wife of Sivananda went with Sivananda. And with them all went Chaitanyadasa, the eldest son of Sivananda. For he too would joyfully see the Lord.

And with Acharyaratna went his wife, for she had unspeakable reverence for the Lord. And as all these women started, each took something to give him for food. And they all took from their own house things that the Lord liked. And Sivananda, the leader of the journey managed everything. And as the leader of pilgrims he arranged for the resting place of all.

And he gave food to all and maintained them all on the way. And thus they all proceeded joyfully to visit the Lord.

And they now reached Remuna and saw the holy image of Gopinatha there. And there the preceptor Advaita danced and sang the holy song in love.

And all the servants of the Lord Gopinatha there knew the saint Nityananda. And they all came near him and showed him and his devotees full regard.

And all the great Saints halted there for the night. The servant of the Lord Gopinatha brought twelve pots of *kshira*

before the saint Nityananda. And the Saint divided it among all. And as all the pilgrims got the holy *kshira* of milk, the joy of their heart increased.

And the saint Nityananda now told them all the history of the saint Madhavapuri. And this he had heard from the lips of the Lord Chaitanya himself.

And the saint Nityananda told the pilgrims how the saint Madhavapuri established the holy Gopala there, how the Lord Gopala himself begged Sandal-wood of him and how the Lord Gopinatha stole *kshira* for him. And all these the saint Nityananda told all. And as the preceptor Advaita heard them he was pleased at heart.

And thus the whole party journeyed on and reached Cuttack. And on the way they saw the holy image of the Lord Sakshi-Gopala. And there in his place they halted for that day.

And the saint Nityananda told the company the history of the Lord Sakshi Gopala there. And as the Vaishnavas heard it, the joy of their heart increased.

And they were extremely anxious to meet the Lord. So they reached Nilachala very soon.

And when the Lord heard that they all had arrived at Athara-Nala, he sent two garlands through Govinda to them.

And Govinda put these wreaths round the neck of the preceptor Advaita and the saint Nityananda. And both of them were overjoyed to receive the wreaths.

So they began to sing the holy names of the Lord Krishna even from there. And they both now came before the Lord dancing all the way.

And the Lord again sent Svarupa and other devotees of his own with wreaths to welcome the party. And they all met the party at Narendra.

And when the devotees of the Lord met the party there, they gave them the wreaths sent by the Lord to wear.

Now, when the Lord heard that they all had come up to the Lion-gate, he himself came to welcome them all. And he then went with all to see the holy image of the Lord Jagannatha. And from there he returned with them all to his own residence.

And Vaninatha and Kasimisra now brought holy food. And the Lord himself served food to his people with his own hands. And he gave to each of them the house, where he dwelt in the previous year to reside. And the Lord now sent all to their lodgings. He then took rest.

And thus the followers of the Lord stayed there for four months. And they passed their time in the pleasure of dancing with the Lord.

And when the date of the Car-festival came again, the Lord washed the holy Gundicha Temple with them all as he had done before. And the men of Kulinagrama also came there with their cords.

And the Lord danced and sang before the Lord Jagannatha as he had done in the preceding year. And after dancing for a long time, he went to the holy bower. And there he took rest on the bank of the well.

And there was a Brahmin of Radha there. And he was a servant of the saint Nityananda. And his name was Krishnadasa.

• He was very fortunate indeed : for he filled jars with water and served the Lord there. And the Lord was highly pleased with his service.

And now many species of the holy food of the Balagandi offer were brought there. And the Lord ate them with all his followers.

So the Lord saw the holy Car-festival as he had done before. And he also saw the Hodapanchami with his followers.

The Lord's devotee Vrindavana has described in detail the invitation of the Lord by the preceptor Advaita. And he has also narrated the miracle of the pouring of rain on the occasion.

And Srinibasha also invited the Lord and Ma'lini cooked for the Lord various species of curries that the Lord liked ; for as a devotee, Ma'lini was maid-servant of the Lord, but in affection she was like mother to him.

And in this manner the Acharyaratna and other followers of the Lord invited the Lord from time to time.

Now when the vow of Chaturmasya ended, the Lord began to take counsel with the saint Nityananda. And they both sat in secret and discussed something with each other every day.

And the preceptor Advaita also conversed with the Lord : but he spoke by signs. And sometimes in course of the speech he uttered mystic verses that none else could understand.

And the Lord laughed as he saw the face of the preceptor Advaita. And the Preceptor too understood that the Lord was agreeable and so he danced. But no one knew what the Preceptor prayed for, nor what the Lord commanded. Still the Lord embraced him and bade him good-bye.

And the Lord said to the saint Nityananda—"I have a boon to ask of you, O Saint, so do hear my prayer and grant it.

Do not come every year here at Nilachala ; but stay on at Gauda and work and fulfil my desire there. You will be successful in your work and you should be there. For I do not see any one else who can work with success there. For the task is difficult for me but you alone can do it.

And now the saint Nityananda said—"I am only the body, O Lord, and you are the soul. And we all know that the body cannot exist as separate from the soul. You work through me, O Lord, like an imperceptible power. So whatever you make me do, I do and I do not await any injunctions."

And the Lord now embraced him and bade him farewell. And he also bade him farewell in this way to all his followers.

And the man of Kulinagrama made again his supplication to the Lord as before and said-- "Tell me, O Lord, what my duty would be." And the Lord again said to him, "Serve the Vaishnavas and sing the holy name of the Lord Krishna. If you would do both these, you will ere long attain the holy feet of the Lord Krishna."

And the man again asked, "Who is a Vaishnava, O Lord ? What are his signs ? And the Lord could know his mind and laughed. And he said to him—"The best of the Vaishnavas is he, who always utters with his lips the name of the holy Lord Krishna. Do loving service to his holy feet and you will ere long attain his holy feet."

Thus year after year he asked the same question again and again. And the Lord taught him the difference among the different classes of the Vaishnavas.

And the Lord spoke to him one after another of all the three classes of the Vaishnavas—the good Vaishnavas, the better Vaishnavas and the best Vaishnavas. And he also told him of the signs of all these classes. And he said—

“Know him to be the best of the Vaishnavas whose very sight brings the name of the Lord Krishna to the lips.”

And now all the Vaishnavas left for Gauda, and only Vidyanidhi stayed that year at Nilachala.

And Vidyanidhi had loving friendship with Svarupa Damodara. So they stayed in the same house and talked on subjects relating to the Lord Krishna.

And he again initiated there Pandita Gadadhara to the sacred incantations. And on the Oranasasti day he saw the festivals.

And on that day as the custom was, the Lord Jagannatha wore an unwashed piece of cloth. And Vidyanidhi saw it. And as he saw it his mind was filled with hate.

And that very night the Lord Jagannatha and his brother Balarama visited him in sleep. And both of them laughed and slapped him. And as they slapped, they both laughed

And the slaps of both were so hard that the cheeks of Vidyanidhi swelled. But still he was pleased at heart. And all these the devotee Vrindavana has narrated in detail.

In like manner the followers of the Lord of Gauda came every year at Nilachala. And they stayed with the Lord and saw the holy Car-festival. And whatever years had any special feature, the same will be narrated in detail later on.

And thus the Lord passed four years at Nilachala. And as already narrated, he took more years in his journey to the south.

And the Lord now wanted to devote too more years in his journey to the holy Vrindavana. But Ramananda objected. So the Lord could not go.

And in the fifth year of the Lord's stay at Nilachala his followers of Gauda came again to him. And they saw the holy Car-festival. But they did not stay on ; for they went back to Gauda whence they came.

And when they had left, the Lord once called the scholar Sarvabhauma and his devotee Ramananda to him. And he embraced them both.

And he said to them in sweet words—"I have been extremely anxious to visit Vrindavana : but since you objected, I could not go there these two years.

But I must now start ; so I ask for the consent of you both ; for I have no other friends but you two.

And at Gauda too I have two attachments ; both are full of affection. And one is my Mother and the other is the holy Ganga. So I shall pass through Gauda, for I want to see them both.

So do give me your consent with an open mind,"

Thus the Lord spoke. And they both heard what the Lord said.

They now thought themselves—"We should not put too much obstruction in the way of the Lord."

So they both said—"This is the rainy season, O Lord ; so you would not be able to walk. Start from here on the Vijoyadashami day which is in autumn and we shall not object."

The Lord heard this. And he was glad. And he passed the rainy season in joy at Nilachala. And on the Vijoyadashami day the Lord started on his pilgrimage. And he took with him all that he had of the holy offers made to the Lord Jagannatha-cords and sandal-wood and some holy flowers and all.

And the Lord prayed for permission to the Lord Jagannatha in the morning. And he then started. And the favourite followers of the Lord at Orissa followed him to a distance. But the Lord stopped them with affectionate words.

And the Lord now reached Bhavanipura with his own people. And Ramananda followed him, in a Dola afterwards. While Vaninatha sent through a man varieties of holy food for the Lord.

And the Lord ate the holy food there. And he stayed there for the night. But when it was morning he started and reached Bhuvanesvara.

And from there the Lord reached Cuttack. And there he saw the holy image of the Lord Gopala. And there also, brahmin Sapneswara invited the Lord to his house, while Ramananda invited all the followers of the Lord to a feast. And the Lord chose there the outer garden as his resting place. And when he had eaten his food, he took rest under a Vakula tree. But in the meantime Ramananda went to king Prataparudra.

Now the King heard that the Lord was there. And he was overjoyed to hear it. So he came at once to see the Lord.

And when he saw the Lord he fell prostrate on the ground. And he rose and fell again and again, for he was all overpowered with love. His body was filled with joy and tears flowed down from his eyes. And as this happened, he made all along his supplications to the Lord.

And the Lord now saw the loving faith of the king Prataparudra and as he saw it, he was pleased at heart. So the Lord stood up and embraced the King.

And again the King supplicated to the Lord and made his bow to him. And all his limbs were bathed by the tears of joy flowing from the eyes of the Lord.

But Ramananda made the King patient and seated him there. And on that day the Lord granted the King his mercy with all his heart.

The Lord showed his mercy to the King. So he was called the saviour of the king Prataparudra.

And the officers of the King also made their bow to the Lord. And the Lord then bade the King good-bye.

But when the King came from there, he had letters of command written to all the rich people of his kingdom. And he commanded them all to build new houses in every village and to keep five or six houses in every village filled with all sorts of materials. And he also commanded them saying—"Lead the Lord in person to these houses and serve him day and night. Keep unfriendly people off with cane in hand."

Now the King had two chief officers of his own. And they were Harichandana and Mangaraja."

And he commanded them, saying—"Do what I say. Keep a new boat near the bank of the river. And the Lord after bathing will cross over the river in it.

And build also a pillar in the place and mark it as a holy place of pilgrimage. I shall always bathe in the river there. O, may I die there in that holy place !"

And the King also said to them, "Build new houses at the Chaturdvara where the Lord would pass." And he said to Ramananda, "Go to the Lord, O Ramananda."

And the King heard that the Lord would start from there in the evening. And he allowed all the ladies of the

harem to ride on elephants in the tents. And all men stood in rows on both sides of the route taken by the Lord.

Now the Lord started with his followers in the evening. And he reached the river Chitrotpala where he bathed.

And the women all bowed to the Lord. And as these women saw the Lord they were all filled with love. And they said again and again the holy name 'Krishna'.

And as they thus uttered the name, tears flowed in torrents down from their eyes.

Have you ever heard of any in all the three worlds so merciful as our Lord, whose very sight from a distance engenders love for the Lord Krishna in the soul? Surely you have not!

And the Lord now boarded the boat and he crossed the river. And as the night was a moon-lit one, he walked on and reached Chaturdvara.

And there the Lord halted for the night. When it was morning, he bathed and said his morning prayer. And at this time the holy food of the Lord Jagannatha was sent from the temple to him.

And the warder did it everyday at the command of the King. And he sent a great quantity of the holy food through a lot of servants.

And the Lord now ate the food with his own people. And he then started from there, repeating as he started the holy name 'Hari'.

And Ramananda and Mangaraja and Harichandana followed. And they served the Lord all along.

And with the Lord were the saints Paramanandapuri, Svarupadamodara and Jagadananda. And there also were

with him Govinda, Mukunda and Kasisvara, Thakura Hari-dasa and Pandita Vakreswara, Acharya Gopinatha and Pandita Damodara. And Ramai and Nandai and other servants of the Lord also followed him.

We mention here only the chief ones among them, for it would not be possible to enumerate them all.

But when Pandita Gadadhara followed the Lord, the Lord said unto him—"Follow me not, but stay on observing Kshetrasannyasa".

But the Pandita said—"Let Kshetrasannyasa go to hell, O Lord ! for wherever you are, that place for me is as holy as Nilachala."

And the Lord again said, "Stay on here, O Gadadhara ! and worship the Lord Gopinatha."

But the Pandita said—"The sight of your holy feet, O Lord, is to me as good as serving the Lord Gopinatha crores of times."

And again the Lord said, "Don't abandon the worship, Gadadhara : for if you would do so, a sin would accrue to me. So stay on here and that will satisfy me".

But the Pandita again said—"I take upon me all sins, O Lord ! And if you object, I shall not go along with you, but I shall go alone.

I shall go, O Lord, to see my mother and not to see you. If you think that I commit a sin by breaking the promise and service, I say, I shall be entirely responsible for it".

Thus the Pandita spoke. And he went ahead of the Lord. But when the Lord reached Cuttack, he sent for him and took him along with himself.

Inscrutable, indeed, was the conceited love of the Pandita for the Lord ; for he broke for the Lord his promise and his service to the Lord Krishna as a piece of straw.

And the Lord was pleased at heart at his conduct. And he held the Pandita by the hand and said unto him in a show of anger, that was affectionate, "You resolved Gadadhara to break the service of the Lord and your promise. And now you have done it, for you have come to a great distance from your place.

But your desire to accompany me is selfish. If you follow me, both your duties go and I myself shall feel pained at heart.

So I tell you if you want to please me, go back to Nilachala. Yea, I charge you to do so. You must not speak anything else."

Thus the Lord spoke. And he now himself boarded the boat. But on that very spot the Pandita fell down senseless.

And the Lord now bade farewell to the scholar Sarvabhauma and he commanded him saying, "Take the Pandita with you."

And the Scholar obeyed for he said to the Pandita,

"Rise up such indeed is the loving way of the Lord ! You perhaps know how the Lord Krishna broke his own promise to keep Visma's one. Such is the mercy of the Lord for his devotees.

For Bhisma said to Yudhisthira.¹

"I know that, holy Lord. He broke his own promise to keep mine ; for he came down at once from the car and with the discus in hand, he ran towards me as the lion runs towards the elephant. And at the very stroke of his footstep the earth shook and from his body his cloth and his sacred thread were all loosened.

And exactly in the same way the Lord has kept your promise and he himself is bearing the pangs of separation from you."

Thus the Scholar spoke to Pandita Gadadhara to console him. Thus they both went back to Nilachala, both entirely overpowered with grief.

Thus you see that the Lord could not tolerate that his followers should leave all their duties for him. And this also was a form of expression of his love. And whoever hears all this, attains erelong the holy feet of the Lord Chaitanya.

Now the Lord reached Jajapura. And when he reached the place he bade good-bye to the two officers of the king who accompanied him. And the Lord also tried to bid good-bye to Ramananda, but he followed the Lord.

So the Lord passed days and nights with Ramananda in the pleasure of talks on subjects relating to the Lord Krishna.

And as the King had commanded, there was in every village on the way of the Lord, servants of the king. And they kept various materials in new houses built for the purpose. And they served the Lord with them.

Thus the Lord proceeded on his journey. And he now reached Remuna'. And here at Remuna' he bade farewell to Ramananda.

Ramananda heard the Lord's farewell. He fell down senseless on the ground. And the Lord took him up on his lap and began to weep.

We cannot describe in full this parting of Ramananda from the Lord. So we only make mere mention of it here.

• And the Lord now reached the boundary of the Odradesha. And there the representative of the King met him. And he served the Lord there for three or four days.

And when the Lord wanted to proceed forward he spoke thus to the Lord,

"The next kingdom, O Lord, belongs to a non-Hindu King. And he is a drunkard. And for fear of him no one can walk through the streets of his kingdom.

And his kingdom extends upto the village of Pichhalda. And no one can cross the river for fear of him. So stay on here, O Lord, for a few days and let me make peace with him. And then I shall cross you over the river in a boat."

And it came to pass at that moment that a spy of the non-Hindu King came there in disguise in the midst of the Oriyas. And he saw the wonderful conduct of the Lord there.

And this spy was a Hindu. And he now went before his non-Hindu King and said,

"Here is a Sannyasin, O Master ! who hails from Jagannatha. And many people who have already attained salvation follow him. They always sing the holy name of the Lord Krishna. And they laugh and sing, dance and weep in love.

And lacs of people are going to see the Sannyasin. And whoever sees him cannot go back home ; for he is turned almost mad at the very sight of him, and he says the name of the Lord Krishna and he weeps and dances and rolls on the ground."

And he continued saying, "I cannot, O Master, describe all that in detail. You will know him, only when you will have seen him. Indeed so powerful is he, that he seems like the Lord God himself incarnate".

In this way the man who was a spy spoke. And as he spoke, he sang the names—'Hari' and 'Krishna. And like one mad, he laughed and wept and sang and danced.

Now the non-Hindu King heard all this and his heart was changed. And he sent to the leader of the Oriyas a man at his own.

And this man came before the Lord and at once bowed to his holy feet. And being overpowered with love, he repeated the holy name of the Lord Krishna again and again.

And when he gathered patience, he made his bow to the leader of the Oriyas. And he said unto him, "My Lord, the non-Hindu King, has sent me to you. And if you would permit, he will come here to see the Lord. For he is very anxious to meet the Lord and he has conveyed his prayer to you through me.

So fear not any war, for this is but a condition of peace."

And thus the man spoke. And the chief officer of the King was amazed to hear his speech. For who could so far change the heart of a non-Hindu drunkard? He now believed it was the Lord who had changed the heart of the man; for so holy was the Lord that the very sight, yea, the very mention of his name had power to save man.

And he now said to the messenger, "Your King would indeed be fortunate to see the Lord. But we can trust him only if he would come unarmed. And he is to come only with five or six servants."

And the messenger now went back to his King and told him all. And non-Hindu King now started in the guise of a Hindu to see the Lord.

He saw the Lord from a distance. And the moment he saw him, he fell down prostrate on the ground. And tears of joy flowed down from his eyes.

And the chief officer now went forward and brought him to the Lord with due respect. And the moment this

non-Hindu King came before the Lord with folded hands, he uttered the holy name 'Krishna.'

And he spoke unto the Lord saying—"Alas ! why did the Lord God make me a non-Hindu ? Why, why did he not make me a Hindu ? For if I had faith in you. I could attain the grace of your holy feet.

Cursed, indeed, is this self of mine. Ah, may it die at once."

And the chief officer also heard it and he was overpowered with love.

And so he clasped the holy feet of the Lord and supplicated to him and said,

"I am indeed fortunate, O Lord, for poor as I am, I have seen you ; for the very holiness of your name purifies even a Chandala.

And it is no wonder, that this man is thus changed, for such indeed is the power of your sight."

So Devahuti said to the sage son Kapila.¹

"Great indeed is the power of thy sight, O Lord, for even a Chandala becomes pure enough to perform a sacrifice if he would meditate on your holy name, or hear of it or sing it, or even if he would once remember it or utter it."

And the Lord now looked upon the non-Hindu King with eyes of mercy. And he gave him courage saying, "Say always the holy name of 'Hari.'"

And he said to the Lord "If you, O Lord, have promised me your grace, grant me a boon then and make me your own,

For I, sinner as I am, have killed innumerable cows and Brahmins and Vaishnavas. Deliver me from those sins.

And Mukunda •Datta heard all this, And he said to him—"Hear my advice, O King. The Lord is willing to go to the holy bank of the Ganga. Help him in doing so as best as you can.

And this is the command of the Lord. And this will do immense good to you."

And the non-Hindu king now bowed at the holy feet of the Lord. And he also bowed at the feet of all there. And now with a heart full of joy he started from the place.

And he and the chief officer of king Prataparudra embraced each other there. And there they exchanged many goods with each other and made friends.

And when it was morning the non-Hindu king had many boats brought. And he adorned them all. And he sent his confidant to escort the Lord there.

And the chief officer also followed the Lord. And the non-Hindu king now came and clasped the holy feet of the Lord.

And there was a new boat on board of which there was a room built for the Lord. And the non-Hindu king had the Lord with his followers boarded in this boat.

And the Lord now bade fare well to the chief officer. And the chief officer stood on the bank. And as he stood he wept all along.

There was fear from pirates in the river. And so the non-Hindu king himself went with the Lord. And he took with him many soldiers in ten boats. And his soldiers filled all these boats.

The non-Hindu king crossed the Lord over the risky river Mantreswara. And he accompanied the Lord to the

place called Pichhaldā. And the Lord bade him farewell in that village. But so deeply affected was he at that time with love that it is not for me to describe it.

And in this wonderful way the Lord Srikrishna Chaitanya jubilated. And blest indeed in birth and in body is he who reads all these wonders of the Lord.

On board the same boat the Lord came to Panihati. And he gave there to the pilot his own wearing cloth to wear, and along with it he also gave him his mercy.

People there heard that the Lord had come, and land and water were both filled with men.

And pundita Raghava came to welcome the Lord to the place. And he took the Lord along with him. But as there was a great crowd of people on the way, they proceeded with great difficulty.

But the Lord stayed there only for one day, for in the morning he came to Kumaraḥṭṭa where Srinibasha dwelt.

The Lord walked on from there till he reached the house of Sivananda. And from there the Lord came to the house of Vasudeva.

And all these the Lord's devotee Vrindavana has narrated in detail, So I do not dilate upon them here. For it would be mere repetition to do so. The body of the treatise too, would greatly increase.

And the poet Vrindavana has narrated how the Lord stayed in the house of Vachaspati and how for fear of the great crowd there, he came to the village of Kulia.

And he has also narrated how millions of people saw the Lord son of Sachi, in the house of Madhavadasa and how the Lord, stayed there for seven days to save them.

And he has also narrated how the Lord in a similar way went to the house of preceptor Advaita at Santipura, and how he stayed there for two or three days, and how the Lord had his mother brought there and how the Lord gave her consolation.

And the poet Vrindavana has also narrated how from there the Lord went to the village of Ramakeli and how again he went to the Kanai Natshala, whence he retraced his steps. And he has also narrated how the Lord afterwards stayed at Santipura again for no less than ten days.

And we for ourselves have also narrated in the course of our description how the Lord met Rupa and Sanatana. And how Nrisinghananda adorned the path for him. So we do not repeat these here.

It came to pass that when the Lord again returned to Santipura, there came to him a fellow named Raghunatha Dasa. And he was the son of one Govardhana.

And Govardhana and Hiranyadasa were two brothers. And they were owners of Saptagrama and twelve lacs of rupees as revenue. So they were immensely rich.

And they were both charitable and they revered the Brahmins. They belonged to a noble family ; their conduct was also good. And they were also chief among the pious persons of the time.

They were indeed the very support of the Brahmins of Nadia, for they always gave those Brahmins both money and land to support them.

The preceptor of them both was Nilambara Chakraborty. And Nilambara treated them as his own brothers. And as both the brothers had served Purandara Misra before, they knew the ways of the Lord Chaitanya full well. Raghunatha was the son of Govardhana,

And this Raghunatha was from his very childhood indifferent to worldly objects. And so when the Lord had come back to Sanitpura after renunciation, Raghunatha heard it. And he came to Santipura to meet the Lord.

He was overpowered with love when he saw the Lord, so he fell at the feet of the Lord. And the Lord also out of mercy touched him with his feet.

And the father of Raghunatha always served the preceptor Advaita. So the Preceptor was propitious towards him. And it was from the grace of the Lord that he succeeded in getting the remainder of the holy food left by the Lord in the plate.

And for five or six days Raghunatha saw there the holy feet of the Lord.

At length the Lord commanded him to go. And he himself went to Nilachala. But when Raghunatha returned he was almost mad in holy love for the Lord Krishna. For he fled again and again from home to go to Nilachala ; but his father caught him on the way and kept him confined.

And he was watched over by five watchmen day and night. And one Brahmin and four servants always stayed with him. All these ten persons constantly watched Raghunatha so that he could not go to Nilachala. And he was on this account much aggrieved at heart.

But now he heard that the Lord had come to Santipura. And therefore he went to his father and prayed to him, —“Permit me, father, to see the holy feet of the Lord ; for I can not live otherwise.”

And his father heard this prayer of his son. And he sent him to the Lord with many people. And he also sent to the Lord many articles of food with his son.

And he said to his son,—“Return as soon as possible.” This is my desire and command”

But Raghunatha stayed with the Lord for full seven days at Santipura. And day and night he told the desire of his heart to the Lord.

For he said to the Lord,—“Tell me, O Lord, how shall I flee from these watchmen and go with you to Nilachala?”

The Lord was omniscient. And he knew the desire of his heart. And he gave him courage and said to him by way of admonition.

“Be steady, O Raghunatha, go home and do not be so impatient. For men can only reach the other side of the ocean of worldly life by gradual steps.

Do not show to people your fickle desire of renunciation. Go home and enjoy worldly pleasures in due measure without being much attached to them.

Have faith in your heart. But do work with others as a man of worldly life. The Lord Krishna will ere long save you”.

And the Lord continued, saying—“Go to me at Nilachala under some pretence, when I shall have returned there from the holy Vrindavana. The Lord Krishna himself will suggest the pretence to you then. For who can keep him bound whom the Lord Krishna himself would set free?”

In this wise the Lord spoke to Raghunatha. And he then bade him good-bye.

And Raghunatha returned home and acted as the Lord had commanded him.

For he gave up all outward shows of renunciation and his indifference to the world. And he did all work proper to him, being unattached to them.

And as his parents saw this, they were much pleased. And his restraints also gradually diminished.

Now at Santipura, the Lord called together all his followers to him. And he embraced the preceptor Advaita, the saint Nityananda and all others and said to them all, "Permit me now to go to Nilachala."

And he also said—"I have met you all here ; so do not go to Nilachala this year ; for I must needs go from Nilachala to Vrindavana. And if you all approve of it, I shall return from there without meeting any danger."

And in this wise the Lord spoke. And the Lord now held the holy feet of his mother and made to her many supplications.

And he begged of her permission for his pilgrimage to the holy Vrindavana. And he then sent his mother to Navadvipa.

So the Lord now started with his followers for Nilachala. And all those who had served him in journey from Nilachala, now served him on his way back to that holy place. And the Lord, son of Shachi, now returned to Nilachala with ease.

The Lord now reached back to Nilachala. And the moment he reached the place he saw the holy image of the Lord Jagannatha.

And the news spread in the villages that the Lord had come back. All his followers were glad. And so they all came to meet him.

And the Lord embraced them all in love.

And there came before the Lord Kashi Misra and Ramananda, Pradyumna and the scholar Sarvabhauma. And there also came Vaninatha and Sikhi and all other follow-

ers of the Lord. And pundita Gadadhara also came and met the Lord there.

And the Lord now addressed them all, saying—"I am going to the holy Vrindavana through Gauda, for I wanted to see the holy feet of my mother and that of the mother Ganga. This indeed was my resolution.

But thousands of followers followed me and lacs of people assembled and came to see us. And so great was the crowd that I could not walk by the road.

And wherever I halted, there the houses and the walls were smashed to pieces. And whither-so-ever I cast my eyes, I found the place all full of human beings.

Yet I went with great trouble as far as the village Ramakeli. And there met me two persons Rupa and Sanatana."

And the Lord continued, saying, "And they two are brothers and are, as it were, kings among the devotees, of the Lord ; for they have grace from the holy Lord Krishna.

And in their outward life they are two officers of the King and both his chief ministers. And in knowledge and intelligence and loving faith they are supreme among men. But still they take themselves as worse than straw. And even a heart of stone would melt if it would see or hear of their humility.

So I was pleased with both and I said to them both, "The Lord Krishna will ere long save you both, for being so high, you both consider yourselves very low.

In this wise I spoke to them and I then bade them good-bye. But when Sanatana was leaving he spoke this as suggestion to me, "He who is accompanied by crores of people is not indeed well prepared for going to the holy Vrindavana."

I only heard this suggestion and did not pay any attention to it. So in the morning I came to the village called Kanai Natshala.

And there I thought within myself at night, "Indeed Sanatana has spoken no riddle to me ; he has spoken the truth. For so many people are with me that people will see me and laugh at me as I go. And they will say—'Here is a queer fellow indeed'.

And the place is far off and it is no easy task to walk the way. Above all it is solitary. So I should go there either alone or at most with one man to follow me. And this is what the saint Madhavendra did ; for he went all alone. But I am going there as the magician goes showing his magic all along the way.

While one should start all alone in secret for the holy Vrindavana, I was going as soldiers go beating their trumpet all along the way."

I thought in this wise and cried fie to myself. And became impatient. And I turned back and came again to the bank of the Ganga.

And I ordered the devotees, each to go to his own place. And only five or six have accompanied me here.

Now tell me, O Friends, may I now without any hindrance go to Vrindavana ? Sit you all together and be pleased to give me your advice on the matter. It may be that I may not be able to go to Vrindavana, because I deserted Gadadhara and he was much pained at heart when I left him.

And Gadadhara heard this. And he fell at the feet of the Lord. And he was overpowered with love and he said to the Lord—"Wherever you go, O Lord, there for us is Vrindavana. And there for us are the holy Ganga and the holy Jyamuna and all other holy places.

And if you are going to Vrindavana, you only go there to teach men ; we know you will do what liketh you most.

And still we have a prayer to make, O Lord. The four months of the rainy season are before us. May it please you to stay for these four months here at Nilachala ?

Do after this period what liketh you most ; for you, O Lord, always work at your own free will and no one can hinder you,"

Now all the followers of the Lord heard this and they said to the Lord—"What Gadadhara has prayed for, we too, desire, O Lord."

The Lord now saw that all would have it so. So he stayed at Nilachala for four months. And when the king Prataparudra heard it, he was highly satisfied.

And on that very day Gadadhara invited the Lord. And the Lord with his followers ate at his house.

The affection of the Pundita, shown in course of the feast and the Lord's appreciation of his affection, are both too deep to be described.

The jubilations of the Lord Chaitanya were all like these. They were infinite and they knew no bounds. We have only narrated some of them here in brief ; for details would be impossible. Even the God Ananta, who speaks in a thousand mouths cannot fully describe even fraction of them.

Thus I, Krishnadasa, all whose hopes of success are in the holy grace of Sri Rupa and Raghunatha, narrate the sweet career of the Lord Chaitanya on earth.



CHAPTER XVII

[The Lord went to the holy Vrindavana and when going there, he revealed on the way a wonderful power. His way was through forests and he made the denizens of the forest like tigers, elephants, deer and birds dance in the ecstasy of Divine Love. He danced and with Him these wild creatures of the forest also danced.

He met Tapana Misra at Baranashi and reaching Vrindavana his heart revealed the holy ecstasy of love in various forms, so much so that even inanimate nature moved in response to it.]

“And the Lord Gouranga, while going to Vrindavana, made the tigers, deer and birds on the way through the forest utter the name of Krishna, intoxicated them with the ecstasy of Divine Love and they danced with Him”.

Glory unto the Lord Gaurachandra and unto his holy follower Sri Nityananda. Glory unto the saint Advaita Chandra and to all the devotees of the Lord Gaura.

So the Autumn came and the Lord resolved to move from the holy Nilachala. He called Raya Ramananda and his disciple Svarupa near him and consulted them in secret. And he said unto them :

“I seek your advice, O my dear ones ! If you two help me, I may go to the holy Vrindavana and visit its sacred soil. My idea is simple. I shall rise sometime at night and flee all alone along the forest track and shall take no one else with me. Your duty will be this ; if any of my devotees desire to follow me, you will kindly dissuade them all. This is all that I ask you to do. And you two will permit me with a glad heart to leave the place and will not feel sad. If I know that you give me permission with a free heart, the journey will be very pleasant, indeed.”

So, thus the Lord spoke and the disciples heard this speech. And they said unto the Lord, ‘ You, O Lord, are the

Lord God Himself. You know your own ways best of all. You will do what seems best to you and will not obey any other's wish. Yet, we shall make a suggestion. It is this—you tell us just now that what *pleaseth* us, shall please you also. Hence we speak our mind freely unto you, and we pray unto you that you may take a Brahmin of excellent conduct with you to help you on the way.

And that Brahmin will beg for you and serve you on the way and will carry your water-pot. And he will help you otherwise too. For, on your way through the forest you will find no good Brahmin to cook food for you.

And this is all we pray for and this will please us both. If you agree to this, O Lord, we may choose one Brahmin to help you on the way."

Thus the devotees spoke and the Lord heard their speech. And he then said, "What you say is true, O dear ones ! but the problem is not easy. All love me alike and if I take one, all will like to follow me or at least feel sad if I do not take them. But I shall agree to your proposal on two conditions,—firstly, the companion must be a new disciple and secondly, his heart must be steady and sweet. If I get such a hand, I may take him with me."

This is how our Lord spoke and the two devotees, Raya Ramananda and the saint Svarupa heard it. And now Svarupa made reply ; for he said,

"I know, O Lord, one such and he is Balabhadra. He is a Brahmin being of Bhattacharya family and he possesses all the gifts you desire. For steady he is by nature and pure in conduct. He is a scholar, too, being well-versed in sanskrit. And you know he is respected by all.

And this same Balabhadra came with you from Gauḍa and he was one of your first companions. He has a desire to

visit all the holy places of pilgrimage and he will gladly follow you in your journey.

And we also know, O Lord, that this same Balabhadra has a servant of the Brahmin class with him and he will also go with you. He will also beg rice for you and will otherwise serve you on the way. If you take him also with you, we shall all feel happy and you, too, will have no trouble in your journey through the forest.

And this Brahmin, O Lord, will carry your clothes and your water-pot and Balabhadra will go for alms and beg alms from door to door for your holy self. Both of them will thus be of great use to you on the way."

And thus the saint Svarupa spoke and the Lord accepted his suggestions. For he at once agreed to take Balabhadra and his servant with his holy self on his way to the holy Vrindavana.

And the day passed and night came as usual. And the Lord went to the holy image of Jagannatha and sought his permission for his journey to the holy Vrindavana. And at the close of that very night the Lord rose from his bed and started on his journey to the holy Vrindavana without informing any one of his loving disciples that he was leaving them for long time.

And the morning broke. And the disciples saw that the Lord was no more in their midst. They sought him here and there, but he was not to be found. At last the saint Svarupa revealed the secret to them and asked them not to search for the Lord. And they obeyed him realising that the Lord was fulfilling his own holy desire.

So the Lord departed for the holy Vrindavana with Balabhadra and his servant. And he chose not the beaten track but tracks through jungles unknown to all. He kept

Cuttack to his right and directly entered the thick jungles on the way.

So the Lord went through solitary forests. And he sang the holy name Krishna as he passed. And the denizens of the forest—tigers and elephants—saw him and they allowed him to pass without any harm. The forest was great and full of hundreds of wild tigers, elephants, hogs and rhinoceroses. And yet the Lord marched on in his deep ecstasy of love through them all.

And the devotee Balabhadra saw this and he was struck with fear. But these wild creatures did no harm either to him or to his servant or to the holy self of the Lord. For they saw the Lord, looked at him and quietly allowed him to pass.

On one day it so happened that a tiger was lying on the track of the Lord when the Lord was in his sacred ecstasy. And the Lord saw it not and trampled on its body and the beast rose up. The Lord spoke unto the tiger, saying, "Chant you the holy name 'Krishna', O Tiger." And the beast heard it and it rose up and began to dance chanting the holy name 'Krishna' all along.

And on another day a more wonderful occurrence took place and lo ! it was this: The Lord went to take his bath in a stream of the forest and a whole herd of elephants came to drink water in the very same stream. The Lord was saying his prayers just then and the elephants stood before him. The Lord saw them all and they, too, saw him. And as the Lord saw them, he threw water at them saying, "Chant the holy name 'Krishna', O Elephants. And at the very same moment all those elephants to whom the sprinkles reached, jumped up and they began to run about in ecstatic love and chant the holy name 'Krishna' all along.

And some of the elephants behaved more wonderfully still. For they fell down on the ground and shrieked out of sheer ecstatic love.

And this Balabhadra saw, yea, he saw all this and stood surprised.

And on another occasion as the Lord was passing through the forest singing loudly the holy song of the holy name.

Some she-deer heard his sweet voice and came near his sacred self. And they followed the Lord as he walked to his right and left. And the Lord saw this and was pleased. He rubbed their body out of love and read out the following verse of the holy Bhagavata. And this was the verse which was uttered by the Gopis, the beloved ones of the Lord, when they heard the sweet voice of Lord Krishna's flute.

"Blessed are these she-deer, though born of low-bred animals. Look, how they came to worship the Lord Krishna with their lovely glance. Oh, they are all with him and they all follow him hearing the sweet tune of his flute".

And thus the Lord Chaitanya recited the verse from the holy Bhagavata, and as he did this, a few tigers came near but did no harm to the deer. For they too marched on with the deer following the holy Lord all along.

And the Lord saw this wonderful sight and he at once remembered the wonders of the holy Vrindavana in the time of the Lord Krishna. And he sang out the following verse of the holy Bhagavata.²

Said the saint Suka to the king Parikshita of old :

"O king, listen to the glories of the holy Vrindavana. For they were wonderful. There the Lord, the wielder of all

1 *Srēemat Bhagavata* 10-12-11.

2 *Srēemat Bhagavata* 10-13-60,

mystic powers, dwelt and for this all the six internal enemies of beings namely, lust, anger, greed, infatuation, pride and envy vanished from within all creatures. So they abandoned their natural enmity ; and men and beasts lived there in perfect amity."

In this way both tigers and antelopes followed our Lord. And the Lord said unto them, "Sing, ye, O Animals, the holy name Krishna". And as the Lord spoke thus, both tigers and antelopes chanted the holy name 'Krishna' and began to dance in ecstasy.

And they danced and wept in holy love. Yea, these tigers and deer behaved like men in this forest as the Lord walked on. And they even kissed the face of one another out of the holy ecstasy of divine love and embraced one another too.

And all this Balabhadra saw with his own eyes and he was wonder-struck. And he realised that the Lord did all this out of some wonderful power within him.

And the Lord saw all these doings of the tiger and the deer. He smiled as he saw them and advanced forward leaving all these animals behind.

And now some peacocks saw the Lord passing through the forest and they followed the Lord uttering with his holy self the holy name 'Krishna'. They went with him and danced in holy joy.

And the Lord saw this and uttered the holy name 'Hari' more loudly still. And as the trees and creepers of the forest heard his voice, they were deeply pleased. The Lord was now at Jharikhanda forests and here he blest all creepers and trees with holy love for the Lord Krishna by giving them the holy name through his own sacred lips. And thus the Lord proceeded. And whatever village he visited or

passed through, the same was blest. For it got the holy name from the Lord's holy self and was filled with deep loving devotion for the Lord Krishna.

And again if any man of other villages heard the holy name from any man of the villages through which the Lord passed, the same, too, chanted the holy name Krishna. In this way the holy name spread from mouth to mouth and made the people dance and weep and smile in the ecstasy of love all over those countries. And the devotees of the Lord increased.

The Lord indeed was afraid of mixing with too many people. But this did not stand in the way of his preaching. He might conceal his deep love for the Lord Krishna, but men saw him, heard his holy song and were deeply influenced by his sight and his song. And so all people near about the route he took, were turned into Vaishnavas. He had travelled through Gauḷa, Banga and Raḍha and Utkala and had saved men before. And now he was at Jharikhanda and under the pretence of travelling thithēr, the Lord saved men of different classes, men who were sinners and cruel by nature. He saved them all by giving them the holy name. This was his holy desire, but few could read it before it was revealed.

And thus the Lord proceeded. As he was passing through the forests, he was often reminded of the holy jubilations of the Lord Krishna in Vrindavana. Indeed his whole self was permeated with that idea and thought. He mistook every forest for the holy Vrindavana and every hill he mistook for the hill Govardhana. Every river on his way he took for the holy Yamuna and on the bank of each one of them he sang and danced and wept in deep ecstasy of love.

The duty of Balabhadra on the way was clear. He accepted whatever he got—roots, fruits and leaves,—what-

soever the place and the people offered. And he got much, for the Brahmin-villagers of every village through which the Lord had to pass, invited the Lord to their place and gave him food. And some again sent food to Balabhadra for the Lord.

And some sent milk, some sent curd and some again sent Ghrita-khanda, a kind of delicious food. And the Lord accepted them all.

And it happened that in some places there was no Brahmin and the people were Sudras and they intended to feed the Lord. These people invited Balabhadra to go to their houses which he did. He made food with vegetables from the forest and the Lord relished it much.

And Balabhadra kept some rice in deposit with him and he cooked it for the Lord in those places that were desolate, where no human being had made his habitation. He made food for the Lord from wild fruits and roots and from wild leaves of the plants and the Lord relished them all. And any day he could pass in silence he took it as God-send ; for it gave him infinite peace.

And all along the way Balabhadra served the Lord as a hired servant and his Brahmin servant carried the water-pot and the Kaupin cloth of the Lord.

And the Lord bathed thrice each day in the tepid water of natural fountains and he warmed himself in fire gathered from the wild woods of which there was enough. And all this pleased the Lord. More pleasing still was silence and secrecy and his loving association with his beloved Krishna in secret.

All these the Lord enjoyed. And on one occasion he spoke to Balabhadra, saying—"I have gone to various lands,

O Balabhadra ; but never did I get such joy as I am getting now. There is nothing more pleasant than a journey through forest.

And my Lord Krishna is kind and he brought me along this wild track through dense forest.

For I made another attempt to go to the holy Vrindavana by the beaten track and the Lord stopped it. He gave me a desire to visit the holy Ganga and my dear mother and also my dearest friends whom I had a mind to take with me to the holy land of Vrindavana. I followed this desire and went to Gauḷa and the plan was foiled. For I met my mother and saw the holy Ganga and was pleased ; but as I was marching with innumerable followers towards the holy Vrindavana, the saint Sanatana came and stopped me. And he told me that Vrindavana is not a place to be visited in great company. I now believe that it is the Lord Krishna who spoke through Sanatana. His kind desire was to make me enjoy the pleasures of a journey by the forest-track.

And merciful is that holy Lord Krishna, O Balabhadra ; indeed he is an ocean of mercy. He is particularly kind to the humble and the poor. And no happiness is possible here on earth for man without his divine mercy.

And thus the Lord spoke and he then embraced Balabhadra and said to him, that it was due to Balabhadra's kindness also, that he could enjoy all this.

And Balabhadra heard this and he said unto the Lord,—
 “I know no other Krishna than your holy-self, O Lord. You yourself are Krishna, the holy merciful One. And so you have been kind to me. For what am I, a poor fellow, whom nobody knows and for whom nobody cares ? Still you have brought me with you and have out of mercy accepted rice from my hands. You have made a humble fellow like me

glorious, have made a king of birds of a humble crow. I now feel that you are the Lord God himself and you alone know your own way”.

So it is written in Scriptures

“Wonderful is the power of the Lord Krishna, that giver of divine bliss. I bow to his holy self. For he can make the dumb ones talkative and can make the lame cross over steep mountains”. And thus Balabhadra spoke and thus did he please the Lord with his free and loving service.

And the Lord proceeded and reached at last the holy Baranashi having experienced various kinds of joy on the way.

On one occasion it happened that the Lord went at mid-day to take his bath in the holy ghat of the holy Ganga. The ghat is named Manikarnika. At that time Tapana Misra, a learned scholar of Baranashi also came there to bathe. And the Scholar was surprised to see the Lord bathing at the ghat. He had heard before that the Lord had adopted Sannyasa and renounced the world. So he could not account for the fact of the Lord being at Baranashi.

And Tapana determined to meet the Lord and ask him something out of curiosity. He went near the Lord, fell at his holy feet out of reverence and wept. And the Lord raised him up and embraced him.

And Tapana now asked the Lord to visit the holy shrine of the Lord Visweswara at Baranashi and the Lord agreed. And then they both went to see the holy image of Vindumadhava and from there Tapana brought the Lord direct to his own place at Baranashi in great joy.

And at his own place Tapana served the Lord as best as he could and here, too, he danced in joy after serving the

Lord. And as he danced, he waved a piece of cloth with his hand.

And Tapana accepted with holy zeal water touched by the holy feet of the Lord. And all the members of the family did so. And he also showed respect to Balabhadra in various ways.

And on another occasion Tapana invited our Lord to his place. And Balabhadra cooked food and the Lord accepted food at his place and took rest for a time.

And Tapana had a son whose name was Raghu and this Raghu clasped the feet of the Lord as he lay down. And he and all the other members of Tapana's family ate with reverence the holy food left at the plate of the Lord.

And in this way the Lord stayed at the holy Baranashi. And Sri Chandrashekhara heard that the Lord had come there. He was a friend of Tapana and was an old admirer of the Lord. He was a Vaidya by caste and was by profession a clerk. And when he heard that the Lord had come to Baranashi he came to meet the Lord.

And he came and fell at the feet of the Lord. The Lord embraced him out of mercy. And Chandrashekhara now said unto the Lord, "You are, indeed, O Lord, very merciful. How could you otherwise come here and be present before this your humble devotee" ?

"I am, indeed, here at Baranashi due to fate. But here I get no satisfaction. For here people do not talk of holy love for the Lord Krishna. They only talk of Maya and Brahma, things that are so dry.

And here they explain and interpret the six Darshanas and do nothing more. And this too is dry and uninteresting. Only at times do I hear from the devotee Tapana something about the sweet jubilation of the holy Lord Krishna."

“And here we both think of your holy feet, O Lord ! And here at last you have come to bless us both with your holy presence.

And we are happy to learn that you, O Lord, are going to the holy Vrindavana. But do stay here with us your two devotees for a few days.”

Thus Chandrashekhara spoke and the Lord heard his speech. And Tapana at this time said that the Lord would stay in his place as long as he was at Baranashi and could not go anywhere else for food.

The Lord had no desire to stay long at Baranashi. Still he stayed there for ten days to satisfy his two devotees, Chandrashekhara and Tapana.

And once upon a time a Brahmin belonging to Mahārāstra came to pay a visit to the Lord. And as he saw the Lord, he was struck with wonder. For nowhere else had he seen such beauty and such holy love for the Lord Krishna before. He invited the Lord to his place and other Brahmins also invited him. But the Lord would not accept their invitation and on every occasion he had to tell them that some one else had already invited him. And thus did the Lord tell them all : for he tried to avoid by all means the society of the Sannyasins of Baranashi of his time.

There was at that time a Sannyasin of the name of Prakashananda at Baranashi. And he used to teach students in a whole assembly. He taught Vedanta and many scholars of the holy Baranashi read Vedanta with him.

And one of these scholars happened to see our Lord once and he also noticed his holy conduct with care. He went to Prakashananda and thus did he speak unto him.

“A Sannyasin has come, O Preceptor, from the place of the Lord Jagannatha and he looks wonderful in every way. Indeed, I cannot describe unto you all his glories and his powers.

For he has a gigantic frame and his colour is pure gold. His hands reach far below the knee and his eyes look like lotus. Indeed he has got on his person all the holy signs of the Lord God when he incarnates on earth. Everything about him is wonderful. And as I saw him, it appeared to me that the Lord Narayana himself was before my eyes.

And whoever sees him, O Preceptor, the same chants the holy name Krishna. And this according to the holy Bhagavata is the sign of a Mahabhagavata or a great incarnation of the Lord God

Yes, all the signs of an incarnation are on him. And always does he chant the holy name Krishna. The holy name is visible on his very limbs and tears flow down from his eyes like currents flowing in the holy Ganga at Baranashi.

And lo, now he dances and now he smiles. Now he sings and then again he weeps. At times he roars like a lion of the wild deserts. He seems to bless the earth with his holy presence and his name is Sri Krishnachaitanya. He is wonderful beyond measure ; yea, all about him is wonderful,—the name, the beauty and the gifts ; for all in him is beyond all compare.

You, too, O Preceptor, may see him and believe all that I say. His ways are like the ways of the Lord God himself and unless you see him, you will not believe all that I say.”

Thus the Brahmin disciple of the scholar Prakasha-nanda spoke. His Preceptor heard his speech, but he smiled in derision. He laughed at his disciple and twitted him. And he, the scholar Prakashananda, said,—“I have heard

of this man, O Brahmin ; yes, I have heard of him. He belongs to Gauda and is a foolish sentimentalist. He is a disciple of a Sannyasin known as Keshava Bharati and he cheats man by his queer conduct.

His name, O Brahmin, is Chaitanya and he roams about from one country to another with his disciples dancing and singing all along. Whoever sees him, the same takes him as an incarnation of God. But all his gift is magic and with it he enchants all who happen to meet him.

Thus the scholar Prakashananda spoke and he continued saying,—“I know, O Disciple, something about the magic of this man Chaitanya. For he enchanted with it great scholar Sarvabhauma and made him almost mad. He is a Sannyasin only in name and is in truth an enchanter. Here at Baranashi his sentimentalism will not profit him in any way.

Come and sit here, O Disciple and do not go near him. For if you meet such unruly persons, you will lose both this life and the blessings of the next.

Thus did the scholar Prakashananda speak and the Brahmin heard all. He was, however, deeply wounded in feeling and left the spot uttering the holy name Krishna several times with his lips. He had seen the Lord Chaitanya and the very sight had purified his mind. So he could not bear the cruel remarks of the scholar Prakashananda about the Lord.

And he came to our Lord and spoke to him all with tearful eyes. And as the Lord heard his speech, he only smiled.

But the Brahmin continued saying. “I mentioned your name to Swami Prakashananda, O Lord and it seemed to me

that he knew you. He uttered your name thrice but called you only Chaitanya and not Krishnachaitanya. He was speaking rather in derision of you. He could not utter the name Krishna, though he uttered your name thrice. And he uttered your name in contempt, I was deeply pained at heart.

But I cannot, O Lord, follow why the holy name Krishna did not come to his lips. Do tell me the reason of it ; for the holy name Krishna comes to my lips the moment I see your holy self."

And the Lord heard this speech of the Brahmin and out of his kindness he at last, replied.

"What you say is true, O Brahmin ; for the holy name Krishna does not come from the lips of those who sin in the Lord.

And the sinner in the Lord are those who swear in the name of Maya or the goddess of illusion. And these speak constantly of Brahma, Consciousness and Atma and emphasise on their existence.

The holy name does not come to their lips, O Brahmin ; no, it does not and it cannot.

For the name and the Lord are one and the same. And the name and the self are one and the same. The holy trhee, namely the name, the self and the image are all one. And the devotees feel how this is so and how, too, all these three embody the sweet sublime Joy of the substance of which the Lord is composed.

Indeed, there is no difference between the holy self of the Lord and his external appearance nor between the wielder of the name and the holy name itself. The Lord knows no such difference and the devotees know this. Such difference is only for ordinary creatures of the

creation and it is for them only that the self, the name and their external entity are not one and the same.

And so it is written in the Haribhaktivilasa¹ :

'The holy name is the very soul of our holy thoughts about the Lord. Yea, it is the very jewel of our thought. It is the Lord's ownself and is composed of that sweetness of which the Lord himself is composed. He is pure beyond measure and is eternally free and there is no difference between the Lord himself and his holy name'.

Hence it is, O Brahmin, that the external senses cannot realise the sweetness of the holy name, the holy self and the holy image of the Lord. They know themselves, and are known only to themselves.

For the name of the Lord, his holy gifts and jubilations in love are all like the sweet self of the Lord himself. They are all composed of that sublime sweetness which makes the very self of the Lord himself.

Hence it is written² :

"So it is that the external senses of man cannot realise the sweetness of the Lord Krishna. It comes of itself only to the lips of those who serve the Lord with devotion."

Thus did our holy Lord speak unto the Brahmin. He continued, saying, "There is a joy in realising Brahma, O Brahmin ; but sweeter still is the realisation of the sweetness of the jubilations of the Lord Krishna in love. This sweetness attracts even those who are fixed in the realisation of Brahma and subdues even those exalted beings."

Hence it is written³ :

'The saint Suka, son of the saint Vyasa, was one settled in the realisation of Brahma. He was filled with celestial

1. 11-269, speech of Vishnu-Dharmottara

2. Bhaktirasamrita Sindhu 1-2-109, Purbaribhaga—Dwitiya Lahari

3. Srimat Bhagavata 12-12-69

joy and had no other feeling in him. Yet he was attracted by the sweetness of the supreme Lord Krishna and his sweet jubilations in love. And he, indeed it was, who compiled the sacred Puranas full of the light of truth and also the holy Srimat Bhagavata. O, the very mention of his name removes all sin from the heart of man'.

And the Lord continued, saying, "The sweetness of the Lord Krishna, O Brahmin, is better than that of the joy one gets from the realisation of Brahma. Hence it is that it attracts the soul even of those who have realised God as one with the inner soul in themselves.

So it is written¹ :

'Even those who have realised their inner soul, who have no tie with the external world show, unflinching faith unto the Lord Krishna. They are called Atmaramas. But the Lord Krishna is so sweet in his jubilations of love that they too are drawn unto him.'

What more, O Brahmin ! These Atmaramas are enchanted by the very fragrance of the holy Tulasi plant, because this same plant is mysteriously connected with the holy self of the Lord Krishna.

So it is written² :

'The sweet Lord Krishna is lotus-eyed and the pollens, as it were, of his lotus-like feet are mixed up in the sacred plant Tulasi. Hence it is that the fragrance of the holy plant Tulasi entering the nostrils of saints like Sanaka who attempt to realise the Brahma, overpowers their mind and body and causes their hair stand on its end.'

Hence it is, O Brahmin, that Swami Prakashananda could not utter the holy name Krishna with his lips. More-

1. *Srimat Bhagavata* 1-7-10

2. *Srimat Bhagavata* 3-15-48

over this same Prakashananda is a follower of the doctrine of Ma'ya' or illusion. His senses are all open outwards. How could he, a renegade, utter the holy name Krishna with his lips ?”

Thus the Lord spoke unto the Brahmin of Maharastra and he ended his speech, saying, “I have come to the holy Baranashi, O Brahmin, to sell my sentiments. If I do not find purchasers, I shall return hence with my own load. But if I consider at any time that the burden is too heavy for me, I may sell it cheap, yea, I may sell it cheap even here at Baranashi in the place of people like Prakashananda himself”.

Thus the Lord spoke and he at once made the Brahmin a devotee of his own with his love. And next morning he started from Baranashi for the holy Mathura, the holy place of the jubilations of the Lord Krishna. And when Tapana, Chandrashekhara and the Brahmin of Maharastra tried to follow him, he forbade them to do so with the waving of his hand.

And the three devotees stayed behind. But they did not forget the holy Lord. They met together every now and then and spoke of the holy virtues of the Lord Chaitanya with joy.

So the Lord proceeded on foot. And he at length reached the holy Prayaga at Allahabad. And here he bathed in the holy Triveni, the meeting of the three holy rivers Ganga, Yamuna and Saraswati.

And here the Lord saw the holy image of the Lord Madhava and bowed to it. And here he danced and sang in the holy ecstasy of love.

And here he saw the holy river Yamuna on the bank of which the Lord Krishna jubilated and here he jumped

into the stream. And Balabhadra, his follower, saved him here somehow from death ; for he raised him on the bank with much ado.

And in this way the Lord passed three days at the holy Prayaga and here too he saved many souls by offering them the holy name and holy love for his Lord Krishna.

From the holy Prayaga the Lord proceeded on foot towards the holy Mathura. And wherever on the way he stopped, the very same place was blest with the holy name and holy love for the Lord Krishna. For people there danced in the ecstasy of holy love for the Lord Krishna. And as in course of his holy pilgrimage before, the Lord had saved the people of the Deccan so now did he save the people of the west with holy name and make Vaishnavas of them all.

And on the way the Lord had to meet the holy Yamuna many times and on every occasion he jumped in the holy zeal of love into the river. And on every occasion was he saved by the devotee Balabhadra from being drowned.

And in course of a few days the Lord came near the holy Mathura. He bowed to the place from a distance, falling prostrate on the ground in loving ecstasy. And when he reached the holy Mathura, he took rest there and bathed in the holy place.

And here the Lord saw the birth-place of Keshava and bowed to it. And here also he danced in the holy ecstasy of love singing and roaming all along. And who-soever saw the Lord here, the same was struck with wonder.

And here a Brahmin came to the Lord. And here he fell at the holy feet of the Lord. And the Lord caught hold of him and danced with him in the holy ecstasy of love.

And both of them danced for sometime in love and both embraced each other time and again.

And both raised their arms and said again and again, "Take ye the holy name 'Hari', 'Krishna'. And thus they both jubilated in the holy place Mathura. The Lord Krishna has arrived at Mathura and this news passed from mouth to mouth till all at last became aware of the holy presence of the Lord at Mathura.

And a servant of the Lord Keshava heard it. And he came and put a garland round the neck of the Lord.

And people came in numbers to see our Lord and they saw his holy self. And as they saw him, they were all struck with wonder.

For they saw the wonderful loving ecstasy of the Lord and said, "Here, indeed, is a wonder of wonders. Such holy love can never visit human frames. For the very sight of it generates holy love in others and makes them dance in love. And they smile and dance, they weep and sing. And they do all these with the holy name Krishna on their lips. Surely is this holy person an incarnation of the holy Lord Krishna. And he has come here to save the people of Mathura."

And thus the people of Mathura spoke and thus were they impressed to see the holy self of the Lord.

On one day the Lord called the Brahmin of Mathura to him. And he asked him in secret whence he, the Brahmin, got such holy love for the Lord Krishna. For the Brahmin was old and he had a simple heart.

And the Brahmin replied that he got such holy love from the saint Madhavendra Puri who had come to Mathura once in the course of his holy pilgrimage throughout Bharata. And he, the Brahmin, said, 'He came to my

place, O Lord and out of mercy His Holiness was pleased to stay with me in my house. He made me his disciple and he took his food at my house. And he did more, for he established here the worship of the Lord Gopala and that worship still continues on the mount Govardhana'.

Thus the old Brahmin spoke and the Lord heard his speech. And he fell down prostrate at once at the feet of the old Brahmin.

And the Brahmin was surprised and he was frightened also. And he too fell at once at the holy feet of the Lord.

And the Lord now said, "You, O Brahmin, are like my holy Preceptor to me and I am like your disciple. So it does not become you to fall at my feet."

And this the Brahmin heard and he was more surprised still. And he said, "How is this, O Lord? You are a Sannyasin and how can I be your Preceptor? But it appears to me from your holy love for the Lord Krishna that you are in some way related to the saint Madhavendra Puri.

For wherever there is love for the Lord Krishna, there has that saint some touch. And such love as you show, could be had nowhere else but from him."

And thus the old Brahmin spoke and Balabhadra now explained the connection of the Lord with the saint Madhavendra Puri.

And as the old Brahmin heard it, he was much pleased and he began to dance in joy.

And now the old Brahmin led our Lord to his place at Mathura. And the Lord stayed there. And the Brahmin served the Lord in various ways in his house.

And he made Balabhadra cook food for the Lord and offered food unto the Lord. The Lord saw it. And he now smiled and said.

"I shall follow, O Brahmin, the foot-steps of the great saint Madhavendra Puri. He accepted food from you and so shall I. And through this offering of food you remind me of a lesson of the holy Gita and lo, it is this.¹

'Whatever the superior people do, the same the inferior ones follow. The former establish the way of conduct and all follow them for their good.'

The old Brahmin belonged to the Sāṇoriya class. And in such people's house Sannyasins do not generally accept food. But the saint Madhavendra Puri broke the rule. For he saw that this old Brahmin was of a different make. His way was that of a true Vaishnava and so the saint made a disciple of him. And now our Lord resolved to bless him by accepting food at his house.

But the Brahmin knew what he was and so he said out of humility, "It is lucky for me to offer you food, O Lord ; for I can see that you are Lord God himself and follow no rules of men. But people may speak ill of you, if you take food from my hands and I shall not be able to tolerate this".

Thus the Brahmin spoke and the Lord replied, "What you say is true, O Brahmin. But there are other views too. The Srutis, the Smritis and sages do not always hold the same view. Indeed their opinions are sometimes at variance with one another. Hence in conduct we must follow those who are saintly and pure. And to me the conduct of the saint Madhavendra Puri is local and I shall follow it.

Hence it is written in Mahabharata²,

'Mere arguments cannot determine the truth of conduct. The Srutis that are quoted in support of arguments are different and sages often hold different opinions.

1. *Gita-3-21*

2. *Vanaparva-313-II7. Ekadashi Tattva—speech of Vyasa*

The truth of religious conduct is so deep that it can only be known from the conduct of saints. Indeed it lies deep in the very soul of things”.

Thus the Lord spoke and the Brahmin agreed to offer food unto the Lord and the Lord took food at his house.

And now the people of Mathura came to meet the Lord. And they were innumerable. And the Lord came out and they saw him. And he said unto them raising his two arms up, “Chant the holy name ‘Hari’ ”. And they did so. For they were all filled with loving ecstasy at the sight of the Lord.

And the Lord bathed in all the twenty-four bathing ghats of the holy Yamuna and the old Brahmin showed unto our Lord all the sacred shrines of the place. For there were many sacred places there. One was named Swayambhu, another was named Visrama, and others were Dirghavipra, Bhuteswara, Mahavidya and Gokarna.

And the Lord now expressed a desire to see the holy forests of Mathura and the old Brahmin guided him. They visited the forests, Madhu, Ta’la, Kumuda, Vahula etc. In every one of the places our holy Lord bathed and every where was he filled with ecstasy of divine love.

And the cows grazing on the way saw the Lord and they surrounded him bellowing loudly. And the Lord saw this and was reminded of the holy Lord Krishna, who once grazed cows in the forests. And as the Lord remembered this, he was struck with wonder. .

And the cows also treated the Lord as an old friend ; for they licked his limbs in love and the Lord too scratched their body out of affection.

And the cows now began to follow the foot-steps of the Lord and did not leave his company. And it was with much ado that the cowherds could control them.

The she-deer of the place where the Lord was roaming heard the sweet voice of the Lord. And they approached his holy self. The he-deer and she-deer saw the face of the Lord and began to lick his limbs. And they followed him a great way without any fear and would not leave his company.

And the cuckoos and black bees and Suka birds of the place saw the Lord. And they began to sing aloud in joy. The pea-cocks flew down and danced before the Lord and led him along

And lo, the wonder of wonders ! Even the trees and creepers of the holy forests of Mathura were overjoyed to see the Lord. They threw down leaves and shoots and flowers, threw down honey out of ecstatic joy at the feet of the Lord.

And on occasions whole branches of trees bent down with flowers and fruits to offer their sweets unto the Lord ; yea, some of them touched the holy feet of the Lord in reverence. And it seemed as if friends were offering presents of love unto a friend whom they saw after a long time.

Yes, the trees and jungles of the holy Vrindavana were all moved to the core to see their Lord. And it seemed they had found a long-lost friend of their soul.

Now the Lord saw their love. And he fell into a deep ocean of love. And he played with them as friends play with friends. For he embraced every tree and creeper of the holy Vrindavana and he made mental offer of flowers and leaves unto the Lord Krishna.

He shed tears, his whole frame shook, his soul was all joy and he could hardly stand on his legs due to deep emotion of love. And he cried out at times, "Chant the name Krishna, O Creepers and Trees". And both animate and inanimate chanted 'Krishna, Krishna' in the shape of echo of the deep voice of the Lord.

And now the Lord saw a deer. And he held its neck and began to weep. And the deer was filled with joyful emotion and tears flowed down from its eyes.

And at this time a Suka bird and his consort Sa'ri flew thither and sat on a branch. And the Lord saw this. He felt that these birds would now speak and he resolved to hear their speech. And both the male Suka and female Sa'ri now flew down and perched on the hands of the Lord. And both began to recite verses describing the the holy gifts of the Lord Krishna and his beloved Radha.

Lo, this was the verse that Suka recited : ¹

"My Lord Krishna is the enchanter of the whole universe. His greatness is known all over the universe. His beauty tramples under foot the power of the self-restraint of women, his jubilation stupefies Rama', the goddess of splendour, his might takes the great mount Govardhana as a doll. His gifts are infinite and his sweet conduct soothes hearts of all good men. O, he is my Lord. May he bless the Universe with his holy might."

Thus the bird Suka' recited a verse and his consort Sa'ri now replied quoting a verse from the speech of Radha : ²

1. *Govinda Lilamrita* 18-29

2. *Govinda Lilamrita* 18-80.

"Sweet indeed is my dearest Radha. Her conduct, her dance, her power of singing are all wonderful. She possesses infinite store of gifts and her powers enchant the soul even of the Lord Krishna."

Thus Sa'ri recited a verse and Suka, her consort, said :—
 "My Lord Krishna can enchant the very god of love himself".
 And as he spoke thus, he recited a verse : ¹

"My Lord Krishna holds a flute in his hand. He can enchant the hearts of all women and he jubilates in holy love with the females of Vraja. O, may he be victorious".

Now Sa'ri again replied, scoffing at her consort Suka with another verse ² :

"He is, indeed, the enchanter of the Cupid. But he is so only when he shines with Ra'dha', his beloved. On other occasions, he, though an enchanter of the universe, is himself enchanted by the god of Love".

And the Lord heard their speeches and the verses of the two birds, male and female. And as he heard these he was struck with wonder. And that very moment the two holy birds left the holy hands of the Lord and perched upon a branch of a tree.

This is how our Lord jubilated in the holy Vrindavana. And he then saw again with joy the dance of some peacocks there.

And all of a sudden the Lord's eye fell on the blue and beautiful neck of the pea-cock. And this at once put him in mind of his blue Lord Krishna. And he fell unconscious on the ground out of the holy ecstasy of love.

1. *Govinda Lilamrita.*

2. *Govinda Lilamrita*—9-32.

And the old Brahmin said that the Lord was unconscious and he with Balabhadra now nursed the Lord with care. They took off from his limbs the sheet of cloth which covered his upper body and poured water on his body. They also fanned him with care, They whispered the holy name Krishna over and over again into his ears and the Lord awoke.

But what would this awakening avail ? He fell down again and rolled down on earth in the deepest frenzy of love.

And the forest-track was rough and full of thorns and the thorns made cuts on his body. And this Balabhadra saw and he took the Lord on his lap.

But the soul of the Lord was still filled with deep frenzy of love for the Lord Krishna and he stood up at once and danced with the name Hari on his lips. And now the old Brahmin and Balabhadra also danced with the Lord.

They all the three danced and went their way through the paths of the holy Vrindavana. And the old Brahmin was awed by the sight of the Lord who was now in the strongest ecstasy of love. But Balabhadra was anxious, for it was his task to take care of the holy body of the Lord despite all emotions convulsing him.

At the holy Nilachala at Puri the Lord was indeed deeply immersed in the ocean of holy love, on the way to Vrindavana his love increased a hundredfold. In the heart of Mathura it augmented a thousandfold, but as the Lord passed through the forests of Vrindavana, it knew no bounds. It was augmented a million times.

And this of course is not very surprising ; for the holy name Vrindavana has an enchanting effect of itself. The

very mention of its name rouses feelings of holy love in the souls of men. And now the Lord, the holy fountain of love, was roaming himself in this holy place.

And in Vrindavana the Lord forgot all but love and love filled his soul day and night. If he bathed and ate his food, it was more through habit than through a strong desire for them.

And with this kind of loving frenzy the Lord visited all the twelve forests of the holy Vrindavana and I cannot describe all these visits in detail.

For the Lord revealed infinite species of emotions of love at Vrindavana and even if the god Ananta would try to describe them in millions of books, he would not be able to do justice to them. As for me, a poor narrator, I only describe a particle of it.

For the truth is that the world was flooded by the ocean of love proceeding from our Lord Chaitanya and man can enjoy it only according to his capacity for doing so.

Thus I, Krishnadasa, a humble admirer of Sri Rupa and Sri Raghunatha narrate a little of the sweet career of the Lord Chaitanya on earth.

CHAPTER XVIII

[The Lord was now at Vrindavana. Here he re-established some forgotten places of pilgrimage and danced in holy love from place to place. He made a few disciples here and accepted food at places of many persons. Balabhadra, at last, persuaded the Lord to leave Vrindavana.

Certain non-Hindus tried to give trouble to the followers of the Lord on their way back, but the Lord saved them all. He reached Prayaga safely again on his way back from Vrindavana].

And at Vrindavana our holy Lord Chaitanya went from one place to another and he pleased the trees and jungles with his holy presence. And he himself was also pleased to travel hither and thither in his holy ecstasy for the Lord Krishna.

Glory unto the Lord Gauranga and glory unto saint Nityananda, glory unto the saint Advaita and to all the followers of the Lord.

And he travelled in these places dancing all along. And at last he reached Aritgrama and here he recovered his senses. For so long he, though a moving figure, was unconscious, yea, quite unconscious as to what he himself was doing.

And here at Aritgrama the Lord asked the people as to the position of the holy tank known as Radhakunda. But no one, not even the Sonoriya Brahmin, could point out the sacred place to our Lord.

And the Lord realised that a sacred place of pilgrimage had been entirely lost to the world. And he felt sad and he resolved to re-establish it.

For the Lord was omniscient and he knew what the exact position of the holy Raḍhaḱunda was. And he now went to a small watery spot between two fields of paddy and bathed there. And the villagers were all surprised to see this.

And the Lord sat at the place and he began to pray unto the holy Raḍhaḱunda here.

For, of all the Gopis Raḍhaḱ was the most beloved of the Lord. And therefore this tank or Kunda was one that the Lord loved most.

Hence it is written : ¹

“The Kunda that goes by the name of Raḍhaḱ was as much loved by the Lord as Raḍhaḱ herself. And of all the beloved ones of the Lord Radha was the most beloved”.

And it was in this Kunda that that the Lord Krishna always played with his beloved Raḍhaḱ. In its water the Lord played with her, and on its bank. He jubilated in holy love with her sacred self.

And whoever bathes even once in this Kunda, the Lord gives the same man holy love resembling the love of his beloved Radha. Hence the sweetness of the Kunda is like unto the sweetness of Radha and its glory resembles her own sacred glory.

Hence it is written : ²

“Whoever bathes in the holy Kunda in which the Lord Krishna eternally jubilates with Radha both on the bank and in the water, the same receives as deep a love for the Lord as the Lord bestowed on Radha. Hence the sweetness of

1. *Laghu Bhagavatamrita—Uttar khanda—Chapter 45.*

2. *Govinda Lilamrita—7—102.*

Radhakunda is as sublime as that of Radha and its glory, too, equals the glory of that holy beloved one of the Lord."

And the Lord sat there and prayed with these verses out of deep love. And he thus danced on its bank remembering all along the glory of the holy Kunda.

And the Lord took earth from the Kunda and put it on his forehead. And he asked Balabhadra to take a little of it with him.

And the Lord now left Radhakunda and came to the lake known as Sumana. And from there the Lord saw the holy mount Govardhana and when he saw it, he was overwhelmed with holy love.

And the Lord bowed down at once to the mount Govardhana and he took a pebble from it and embraced it. And as he did so, he was caught with the frenzy of holy love.

And in this condition the Lord reached the village Govardhana and saw there the holy image of Harideva. And he bowed in deep reverence to the holy image here.

And this image Harideva Narayan has his shrine in the west petal of the holy Mathura which is represented as a lotus. And here the Lord first revealed his holy self.

And the Lord danced and sang in love before the holy image Harideva and the people of the locality came to see the Lord here and were struck with wonder to see the beauty of the Lord and his holy love for the Lord Krishna.

And here the worshipper of the image Harideva served the Lord, while Balabhadra went to the tank Brahmakunda and cooked food for the Lord,

And the Lord now came to Brahmakunda and bathed here. He ate his meal here also.

And the Lord passed the night in the temple of the holy image Harideva. And in the night he cogitated thus :

“I shall never set my foot-steps on the mount Govardhana ; that can not be. For that holy mount is too sacred for me. How then shall I see the holy image of Gopala there ?

And thus the Lord thought and he remained silent for a while. But the Lord Gopala who is omniscient, understood his mind. And he now created a situation for coming down from the hill by raising fear in the mind of those who were in charge of this holy image.

And this was in effect coming down from the mount Govardhana and thus showing his holy self unto the Lord Chaitanya by coming down himself from the hill.

And lo, this is how this happened. The Lord Gopala was then in a village Annakuta by name ; some Rajputs dwelt there. And one day a man came and told the headman of the village that some non-Hindu soldiers were coming to destroy their village. And he also told him that the villagers must leave the village that very night, otherwise they would all be killed.

And this messenger also told the headman to take the Lord Gopala with them ; for the wicked non-Hindus would otherwise desecrate the holy image.

And the villagers heard this and they were all aggrieved. And they took the holy image of Gopala with them and kept it in a village called Gathuli in charge of a Brahmin.

And here the holy image dwelt in secret in the house of the Brahmin and received worship. But here too he did not stay long. For the villagers were on constant move till the whole village was destroyed.

And in this way the Lord Gopala moved from place to place leaving his own temple on the mount Govardhana by raising a feeling of fright in the mind of the villagers. And sometimes his holy self dwelt in some bower and sometimes again he stayed in a village.

In this condition of things our Lord Chaitanya visited the mount Govardhana and in the morning he bathed in the stream Manasa-Ganga and he commenced going round the mount Govardhana.

And the Lord saw the mount Govardhana. And as he saw it, his soul was filled with divine love. And he danced and sang the following verse':

"This mount is, indeed, the best devotee of the Lord Krishna ; for it is worshipping the Lord and his brother Balarama by keeping their holy feet on its head and is serving the holy Lords with drink, grass and roots and leaves on which the holy cows of the Lord feed as the cowherds graze them there."

Thus our Lord sang and he then took holy baths in the Govindakunda and other tanks of the place . And here he heard that the image of the holy Gopala whom he wanted to see was in the village Gathuli.

And the Lord now went to that village and saw the holy image. And here he danced and sang in the ecstasy of holy love. And as the Lord saw the holy image, he was overpowered and sang the following verse in joy²:

'Oh, may the holy left arm of the Lord Krishna who is lotus-eyed and who held in his hand the great mount Govardhana like a doll, save you all."

1. *Srimat Bhagavata* 10-22-18

2. *Bhaktirasamrita Sindhu—Dakshina*

And as the Lord sang this verse over and over again, he found that it was evening and he then went to his own residence there.

In this way our Lord Chaitanya saw the holy image of Gopala for three successive days. And lo, on the fourth day the Lord Gopala went to his own temple on the mount Govardhana and the Lord led him along the same way dancing and singing on the way.

Now the people of the place saw this and they too sang the holy name Hari with our Lord. And the holy image was taken up the hill to the holy temple and our Lord Chaitanya remained at the bottom of the hill. In this way did the holy image Gopala fulfil the deep desire of the heart of our Lord Chaitanya.

For the holy Lord Gopala is merciful and whenever a devotee hath a deep desire to see him, and yet could not climb the holy mount, the Lord fulfils his desire by coming down from there under some pretence or another.

Sometimes he remains in bowers and sometimes again he remains in a village close by. And the devotee here can see him with ease.

And this was the case with the two devotees Rupa and Sanatana also. For they two did not climb the holy mount Govardhana and yet got a view of the holy image of Gopala. For the Lord himself came down under a pretence and showed his holy self unto his dear devotees.

And this happened once more when the saint Rupa was old and he was in Mathura. The saint could not walk, so old he was and he had a deep desire to see the holy image of the Lord Gopala whose temple is on the mountain. And the Lord fulfilled his desire under the pretence of the fear

of non-Hindus. He himself came down to Mathura and stayed for one full month in the temple of Bitthaleswara. And here the saint Rupa saw the holy image with all his followers. And the Lord remained here for a month and for a month could the holy devotee, see his holy self. And the saint Rupa had with him then the following devotees of the Lord—Gopala Bhatta and Raghunatha Dasa, Raghunatha Bhatta and Lokenatha, Bhugarva Gossain and Jiva Gossain. And he had also with him Jadava Acharya, Govinda Gossain, Uddhava Dasa, Madhava, Gopala Dasa and Narayana Dasa. And at this time the following persons also were with the saint Rupa—Govinda Bhakata, Vani Krishnadasa, Pundarikaksha, Ishana and Laghu Haridasa.

And all of them saw at Mathura the holy image of the Lord Gopala whose temple is on the mount Govardhana. And they saw the holy image for a month and were overjoyed. And after this period the holy image went upon the mount Govardhana and saint Rupa came to visit the holy Vrindavana.

Thus by the way have I narrated some incidents which show how merciful the Lord Gopala is unto his sincere devotees on earth.

And now our Lord went to the sacred spot known as Kamyakavana and he behaved in the same way as he has done so long. For with the same loving ecstasy the Lord walked about the whole of Vrindavana.

And the Lord then went to Nandiswara and he was overwhelmed with holy love to see the place. And he bathed in six kundas tanks, one of which is known as Pavana.

And the Lord climbed the hill and he asked people if there was any image there. And the people told him that

there was a holy image there and it was in a cave. And they said :

“The image is peculiar. On two sides of it are its two parents—fat and strong and in the middle there is a lame child, beautiful to look at, with its body gracefully bent into three.

And the Lord heard this and was pleased. And he went inside the cave and saw the three holy images. And here he bowed at the holy feet of Vrajeswara Nanda, Sri Krishna’s father and Vrajeswari Jashoda, his mother and he touched out of love all the parts of the holy body of the holy child Krishna.

And he danced here for a long time in holy love and sang. And from here he went to a forest named Khadira. And from here he proceeded visiting all along other places of the holy Lord’s sacred jubilation and he arrived at last at the place of the Lord Narayana lying prostrate on the lap of Anantadeva (Shesha).

And here the Lord saw the holy image of the goddess Lakshmi and recited the following verse : “How is it, O Lord ? How is it that your soft feet are not pained by the pebbles ? We hold these very feet softly on our soft breast and still fear that you may receive pain. You now walk on pebbles and this makes us aggrieved. For you, O Lord, are the very life of us all.”

And the Lord recited this verse and he now saw the sacred place known as Khela-Tirtha and then went to Bhandiravana.

And he now crossed the holy river Yamuna and came to Bhadravana and from there he went to Srivana, Lohavana and Mahavana which last was a famous birth-place.

And the Lord then visited Jamalarjuna Bhanjana which was the place of jubilation of the Lord Krishna. And here his soul was filled with the holy ecstasy of love.

And the Lord saw Gokula and he then came back to the holy Mathura and saw here the birth-place of the Lord Krishna.

And the Lord stayed in the house of the same Sonoriya Brahmin of the place.

And here many people assembled to see the Lord, so he left the place and came to the secret holy place known as Akrura. And he stayed here for some days.

And on another occasion the Lord visited the holy Vrindavana from this place. And he bathed in the lake known as Kali-daha and washed his body. And he visited the holy places Dwadashaditya and Keshi. He then saw the place of the holy circle-dance of the Lord Krishna. And here he fell down senseless on the ground in the deepest ecstasy of love.

And soon the Lord recovered his senses and now he rolled upon the ground. And he laughed and wept and sang aloud and danced in the holy frenzy of divine love.

And the Lord passed the whole day here in this kind of frenzy and in the evening he came back to the Akrura-Tirtha and took his meal.

And next morning he bathed in the Chiraghata at Vrindavana and took rest under the holy Tamarind tree. For the tree was old, as old as the days of the holy Lord Krishna and underneath the tree there is a cemented spot pretty to look at.

And near the place the holy Yamuna was flowing with cool breeze blowing over it. And the Lord enjoyed all these. And from the place he saw the blue water of the beautiful Yamuna and the beauty of the holy Vrindavana.

And here the Lord sat and here he sang the holy song. And here he said his midday prayer. And after this he came to the holy Akrura-Tirtha and ate his food here.

And here at Akrura-Tirtha people came to see our holy Lord Chaitanya and they came in large numbers. So the Lord could not sing freely the holy name. And he therefore left the spot and returned to the holy Vrindavana.

And at Vrindavana the Lord sat alone and sang the holy name. And he sang it till midday. And people could see him only after midday and he advised all to sing the holy name.

At this time there came a Vaishnava, Krishnadasa by name. And he was a Rajput. A house-holder he was and he had his home in a village on the bank of the holy river Yamuna.

He had bathed at Keshi and was going towards Kalidaha. And he saw all of a sudden our holy Lord Chaitanya on his way at Amlitala.

He saw the beauty of the Lord and his holy frenzy of love. And he bowed unto the Lord falling prostrate at his feet.

The Lord saw him. And he said, "Whence are you, O Devotee? What are you and where is your home?"

Thus the Lord asked and the devotee made his reply. And he, Krishnadasa, said :—

"I am a house-holder, O Lord and a sinner too. I am Rajput by caste and my home is on the bank of the holy Yamuna.

I have a desire, Lord, to be the servant of a Vaishnava and out of the desire I dreamt a dream last night.

And it is perhaps as a result of the dream that I see you here."

And thus Rajput Krishnadasa spoke and the Lord heard his speech. He now embraced the devotee with his arms.

And Krishnadasa was now a different man. For he was seized with the holy frenzy of love and chanted the holy name 'Hari'. And as he chanted it, he danced also.

He came with our Lord at midday to the holy place Akrura. And he got here the holy remainder of the Lord's food as a reward for his faith.

And next morning he returned again and took the Lord's waterpot in his hand. And he renounced his home, his wife and his children and remained in the holy company of the Lord.

And he went about and spoke unto all that the holy Lord Krishna had again revealed his holy self at Vrindavana. And people heard this. And they, too, spoke in the very same strain.

On one occasion the people of Mathura came in the morning to see our holy Lord. And they had all been at holy Vrindavana. And as they came, they made a great noise.

They saw our Lord and fell at his holy feet.

And the Lord asked, saying, "Whence are you?" They told the the Lord in one voice that they had come from Kali-daha where the Lord Krishna had made himself visible. And they continued, saying, "So it is. The Lord Krishna is dancing there on the hood of a gigantic snake in the beautiful

water of the lake and men have seen this with their own eyes.'

And the Lord himself said to the fisherman,
 'But you fish in the lake with a lamp in hand.'

And indeed, it was so. For the fisherman had seen the Lord Krishna with their own eyes on consecutive nights. And they said to one another that they had seen *the Lord Krishna* with their own eyes.

Indeed, they spoke the truth. And the Godless of learning made them speak it. For *the Lord Krishna was before them as Lord Chaitanya*. And yet through a mistake they thought that they saw the *holy Lord Krishna* at Kalidaha (river).

And at this time Balabhadra was also moved. And he asked permission of the Lord to see the *holy Lord Krishna* at Kalidaha.

And the Lord now became a little annoyed and he administered him a slap. And he said to him —

'You are a Pundit, Oh Balabhadra ! but you have been a fool by believing the words of some fools.

For it is not possible that *the Lord Krishna* should reveal his holy self in his own form in this *Yuga* known as *Kali-yuga*. And the fools are making ado due to their own blunder. Do not be mad. Sit here with me and if you still believe that you will see *the Lord Krishna* there, do go there to-morrow night and try to see him'.

Thus the Lord spoke and the night passed. Next morning one reliable person came to the Lord and the Lord asked him if he too had seen *the Lord Krishna* like others at Kalidaha.

But the man said, 'Nothing of the kind. O Lord. It is a foolish blunder'.

For it was a fisherman who comes in a boat to fish in the water of Kalidaha with a lamp in hand. And people

see him from a distance and are deluded ; for they believe that they see *the Lord Krishna* dancing in the water of Kalidaha.

And they take the boat for the snake Kaliya and the lamp for the jewel on his head ; and they take the fisherman for *the holy Lord Krishna* himself.

Indeed, it is true, Oh Lord, that *the Lord Krishna* has come to *Vrindavana* and this also is true that the people have seen the holy Lord. But the pity is that they see *Krishna* in one place and fancy that they have seen him in another.

And this, indeed, is their mistake, for they take a statue for a man due to their great folly.'

And thus the man spoke. And the Lord now tested him saying :

'Where have you seen *the Lord Krishna*, Oh Friend ?' And the man promptly replied, 'Here in you, Oh Lord, who is *the Lord Krishna* himself. People call you a *Sannyasin*. But you are no less than *the Lord Krishna* himself in person. And you are now in your own *Vrindvana*, incarnating your self and revealing your holy glories. Verily, I believe that people here have been saved by your holy presence among them.

But the Lord at once disowned his identity. And uttering the purifying name *Vishnu* several times he said, 'Speak not this, Oh Friend. Never think of a man of flesh as *the holy Lord Krishna*.

For vast is the difference between *the holy Lord* and others. An ordinary man is like a spark of ordinary light. A *Sannyasin* is like a spark of the ocean of sublime light known as *chit*; while the *Lord Krishna* is like unto a sublime Sun, filled as he is with all the six supreme gifts. The truths of God are not like the truths of man. One is like a burning fire while the other is but a poor spark of it.'

Thus the Lord spoke and as he spoke he recited the following verses :

'Vast is the difference between man and God. The Lord God is eternally joyful and in Him the powers of sublime knowledge and sublime joy mix and are one. But man is different. He is a sufferer being covered within with his own darkness of mind and soul.' *

And the Lord continued saying, 'Whoever, Oh devotee, holds that man and God are one and the same, the same is a sinner in God and the Lord of death severely punishes him'. Hence it is written : †

'Whoever considers the Lord Krishna as equal with the Lord Brahma and the Lord Rudra, the same is a great sinner.'

Thus our Lord spoke and the man heard with rapt attention. Then he said, 'You, Oh Lord, are not like an ordinary man. Nor do you appear like one. Your ways are like those of the Lord Krishna and your appearance is also like him. Yea, you look like that holy Lord. The only difference is that you have covered your holy self with a yellow skin

But you cannot, Oh Lord, conceal yourself thus. For who can conceal the fragrance of musk by tying it in a piece of cloth? You possess the wonderful splendour of the Lord Krishna and you cannot conceal it.

Indeed, your power is wonderful and it is beyond the ordinary perception of man. For the whole world has been made with love for the holy Lord Krishna on account of your holy presence on earth.

And the young and the old, males and the females, yea, even the Chandalas and non-Hindus are moved by your holy sight. And they chant the holy name Krishna

* Bhabarttha-Dipika, 1-7-6

† Haribhaktivilasa 1-73

and they dance in the holy ecstasy of love. And each one of them can save the world by giving holy love for the *Lord Krishna* to the world. But this is not all. Sometimes even the hearing of your name causes wonderful effects. He who hears it is overwhelmed with holy love and can himself save the world.

Thus the man spoke and he continued saying, Holy, indeed, is your name and it purifies even a *Chandala*. And this shows how unique your holy self is and how wonderful your powers are.

And so it is written : *

'Oh Lord, holy is your name. He who hears it, sings it, bows to it or remembers it, the same becomes as pure as a sacrificer at once even though he be an untouchable *Chandala*. It is therefore, nothing wonderful that your presence should be so very purifying and uplifting to us all.'

And there are the glories of your holy self when it is visible as man ; while in your ultimate self you are *the Lord Krishna* himself.

Thus the man spoke and so did those who came with him. And the Lord heard their speech and blest them all. They too, returned home being possessed with the holy frenzy of love.

In this way the Lord passed some days at *Akrura* and he saved some people offering unto them the holy name and holy love for *the Lord Krishna*.

And the Brahmin who was a disciple of the saint *Madhavananda Puri* was also there. And he made the people of *Mathura* invite the Lord to their place, and the devotion of the people was so great that the Lord was always there. At some times for an hour, sometimes for a day, and sometimes even thirty families

invited the Lord. And Balabhadra accepted only one invitation at a time. Therefore many people got no opportunity of inviting the disciple of Madhavendra Puri, to persuade the Lord to accept their invitations. And in this way things continued as long as our Lord was at *holy Mathura*.

Sometimes Brahmins of Kanyakubja and the Deccan invited the Lord. Sometimes again the *Vedic Brahmins* of the orthodox class invited him. And they did this with the utmost humility.

And they came to Akrura further and made food for the Lord in the morning. And they gave food unto our Lord after first offering it to the holy image of the Lord, called *Shalagrama*.

On one occasion the Lord sat at the Akrura Ghat and began to think on the past. And he at once remembered that the saint Akrura by whose name the *ghat* was called, saw the holy heaven *Vaikuntha* from this very place. And he also remembered that all the people of the *holy Vraja* saw that same heaven from that place. As the Lord remembered this, his soul was seized with the holy frenzy of love and he jumped at once into the river.

And for a long time he was there in water. And the devotee Krishnadasa saw this and he at once shrieked out in a loud voice.

And Balabhadra heard this and came and he raised the Lord at once from water and saved his life.

On one occasion Balabhadra and the Brahmin disciple of the saint Madhavendra Puri sat together in private. And Balabhadra said to the Brahmin :

'High and deep is the holy emotion of the Lord here at Vrindavana, Oh Brahmin. But if he stays here he will some day be drowned. I have saved him to-day. But we may not always be present. Oh, who will save him then ?

And people also assemble here in large numbers and repeated invitations cause great trouble to all. And to add to these the Lord is often possessed with his holy frenzy.

So we must also take the Lord away from *Vrindavana*. For thus alone will all these troubles be avoided'.

Thus Balabhadra spoke and the Brahmin heard his speech. And he too agreed to the idea.

And he said, 'Yes, we must do this. And we shall take the Lord from this place to *the holy Prayaga*. And we shall take the route by the bank of the *holy Ganga*.

And he continued saying :

'We shall, Oh Balabhadra, go via *Sorokshetra* and shall bathe there. And we shall take the Lord to *Prayaga* from there. For the month of *Magh* has come and if we go by this route we shall get the holy occasion of the sun being in the *Makara*, when *a bath in the holy Triveni* is particularly beneficial and purifying to the soul.

But do make your prayer carefully, Oh Balabhadra ! First speak of your troubles and inconveniences and then speak of the holy occasion for a bath in the *Triveni* in *Magh* and after this do tell the Lord that the best journey will be by the bank of *the holy Ganga*.

Thus the well-wishers of the Lord spoke in private and Balabhadra then came to our Lord. And he said :

'Pity me, Oh Lord ! For here my condition is miserable. People come in hundreds and trouble me. And many press hard for inviting you. And they come in the morning and do not see your holy self. But they give me infinite trouble from day to day.

So let us leave this place. Let us go by the bank of the *Ganga*. For if we take that route we may get the holy bath at *Prayaga* in *Magh* known for ages as *Makara Snana*.

Yes, let us depart from here ; for I cannot bear the annoyance and trouble of the place. But I must obey you, Oh Lord, and must always follow your holy desire.

Thus Balabhadra spoke and the Lord heard his speech. He had no desire to leave *the holy Vrindavana*, but he must. For a holy devotee has so expressed his desire.

And he said in a sweet voice to Balabhadra :

'You have brought me here, Oh Balabhadra ; you have shown me *the holy Vrindavana*. This debt to you I shall never be able to repay. So I shall follow your dear desire and I shall go whither-soever you lead me'.

Thus our Lord spoke. Next morning he took his morning bath. His heart was filled with grief to think that he would leave *the holy Vrindavana* on that day.

And all along he felt a holy frenzy within him so much so that he forgot his outer self. Balabhadra noted this and he asked the Lord to visit *the holy Mahavana* once.

And he placed the Lord in a boat and crossed the river. And there were with them two more. Krishnadasa and the Brahmin disciple of the saint Madhavendra Puri. And both were the Lord's companions now. And both knew the path by the bank of *the Ganga* well.

And they walked on and the Lord noticed that all were tired of the journey. And so they all sat down under the shadow of a tree.

And near the very same tree cows were grazing. And the sight pleased our Lord. But when all on a sudden a cow-herd blew his flute there, the Lord forgot himself entirely in the holy frenzy of love. He fell down unconscious on the ground, his breath stopped, and foam came out of his mouth.

And this time it happened that some ten horsemen came there. And they were all non-Hindus. They were Pathans by race. And they were all soldiers.

And these ten soldiers got down from their horses and they saw the Lord in that condition. And they took the Lord as dead.

And they said to themselves, 'There is a case of murder ! This *Sannyasin* had much gold with him and these four cut-throats have given him the poisonous *dhutura* to eat and have murdered him. And they are now fleeing with his wealth.'

Thus they spoke, the ten horsemen of the king. And they said they would tie the four companions of the Lord hand and foot. And they threatened them telling them that they would cut all the four into pieces. And the two companions of *Gauda* as they saw this were struck with terror.

But the Brahmin disciple of the saint Madhavendra Puri was strong in speech and Krishnadasa who was a Rajput was bold by nature. And the Brahmin now said to the Pathans :

'By the name of your king, Oh Pathans ! I speak to you, you have not understood the situation well.

Let us go to the Judge here and I shall speak the truth. For the *Sannyasin* who lies prostrate on the ground is my preceptor and I am a Brahmin of *Mathura*. And I tell you that I have a hundred friends in the court of the king.

And this saint, Oh warriors, has a disease. And this causes unconsciousness sometimes. If you wait here for a while you will see that he will soon recover his senses.

But if you do not believe us, you may tie us up and wait for the time. And when he recovers his senses, do ask him the truth. If he says that we have done him any harm you may punish us thus.'

In this way the bold Brahmin spoke, but the Pathans said. 'You and this *Sadhu* of the west are honest. But these two men of *Gauda* are cut-throats. So they are trembling with fear.'

But the Rajput Krishnadasa was bold and he said, 'We are not liars, Oh Pathans ! We only speak the truth. I have my house in this very village. And I have at my command two hundred infantry and about a hundred cannons. If I whistle, you will see how they all run to my aid.

And they will come at my signal and will kill you. They will take as booty all that you possess, your horses, clothes and your all. These people of *Gauda* are not cut-throats. It is you who are so. You loot the property of the pilgrims and you want to kill them too.'

In this way the Rajput Krishnadasa spoke and as the Pathans heard his speech, they were impressed.

At this very moment it so happened that our Lord awoke from his trance. And he stood up roaring the holy name *Hari* with his mouth.

And he danced in his holy frenzy of love with his arms uplifted and he shouted. And the shouts of our Lord penetrated deep into the very soul of the Pathan soldiers.

And these non-Hindu soldiers took fright and they now allowed the Lord and his companions to pass, so that the Lord had not to see the imprisonment of his own people.

And at this time Balabhadra came near the Lord, held his hands and made him seat. And the Lord too saw the non-Hindus before him.

And they addressed the Lord from a distance and bowed to him. And they said,

'These four are the cut-throats, Oh *Sannyasin* ! They gave you the poison *dhutura*, made you mad and have robbed you of your wealth. Do tell us if this is not so.'

The Lord heard their speech and he said unto them, 'You speak lie. These are my companions. I am a *Sannyasin* and possess no wealth. What could they possibly rob me of then ?

But it happens at times that I fall in fits of epilepsy. But at that time it is these four friends who save my life.'

In this way did our Lord speak and the Pathans heard what he said :

And one among these Pathans was of grave and serious temperament. And he wore a piece of black cloth and people used to call him a *Pir* or saint.

This man saw our Lord and his heart became soft. And he intended to speak something to our *holy Lord*.

And lo, this is how he spoke

For he said.

'The Lord God, *Oh Sannyasin*, has no physical self of his own according to our scriptures and he can have none. He is one and the same and there can be no gainsaying this truth'.

And the Lord heard all he said and he refuted the arguments of the *Pir* even by quotations from his own Muhammedan scriptures. At last the *Pir* could give no reply and stood dumb-founded.

And the Lord said to him, 'I know your scriptures, *Oh Pir* ! I know that they establish the truth of *one God* without a second, having no definite attributes of his own. But these are the preliminary statements of your scriptures and they preach a different truth at the end.

For your scriptures, *Oh Pir*, also say that there is *one great God* and He is endowed with *six* holy attributes. He is bright in complexion and His holy attributes are *Reality*, *Truth* and *Joy*. He is the soul of all, he knoweth all and he is eternal. And all we see are but his own representations.

And your scriptures also preach that the same Lord God is the creator, maintainer and destroyer and that He is the very root of the visible and the invisible worlds. For they all rest in *His holy self*.

And the same Lord, *Oh Pir*, is the supreme. He is the object of all meditation and he is the ultimate cause of all external cause of things.

Faith in him, *Oh Pir*, can save us and without his service there can be no salvation for man from the dire bondages of life ; the supreme ideal of man is *the service of the Lord*. Yet, *love for him is far superior to the joy of salvation. And the fullest bliss may be had only by serving his holy feet with love*.

Thus our Lord spoke unto the *Pir*. And he continued saying :

'There are three more ways of realisation, *Oh Pir*, and your own scriptures first establish these. But at last they all give prominence to service of *the holy feet of the Lord*.

'The truth is that your scholars have not understood your religion. They do not know the method of interpretation. They forget the canon that what is first said may be annulled by what follows next in the text of the scriptures. But you may rightly interpret your own scriptures and see what they say at the end.'

And the *Pir* heard this speech of our Lord and he said, 'What you say, *Oh Devotee*, is true. All your Holiness says is written in the scriptures ; but people fail to accept the truth from there. They all interpret God without any attributes and fail to realise how He may have holy attributes too and how for this He deserves our worship'.

And I now realise, *Oh Devotee*, that you are an incarnation of *the Lord God himself*. Be, therefore, merciful unto me although I am an unworthy sinner. For I have read much of the scriptures of the non-Hindus and still have not been able to determine whom to worship and how to worship, the one supreme object of worship of us all.

And wonderful is your presence itself. For it instills into me a desire to chant *the holy name Krishna*, I have lost to-day my foolish vanity that I am a deeply wise man.

Give unto me, Oh Lord, the truth of the Lord God, Tell me the method of realising *His holy self*.

In this wise the *Pir* spoke and he fell prostrate at the holy feet of our Lord.

And the Lord saw this and he said unto him :

'Rise up, Oh *Pir* ! You have uttered *the holy name Krishna*. So, sins of millions of life have been purged off, You are pure. Chant again that *holy name Krishna*'.

And in this wise our Lord spoke and all the Pathans were possessed with *holy love for the Lord Krishna*.

And the *Pir* became a devotee of the Lord and the Lord gave him a new name Ramadasa. And from that time he has been known to all by this new name given to him by our holy Lord.

And another Pathan saw this. He was young and was a prince. His name was Bijuli Khan. Ramadasa and others were his servants. He, too, was moved. For he chanted *the holy name Krishna*. And he fell at the feet of our Lord.

And the Lord was gracious. For he put his holy feet on the head of the young man and made a devotee of him. In the same way did our Lord show mercy to all the other Pathans there and all of them were possessed *with holy love for the Lord Krishna*.

But chief among them all was the prince Bijuli Khan. He sang about *the holy gifts* of our Lord Chaitanya and became a great saint. And he visited the holy places of pilgrimage and he became highly famous everywhere at the time.

In this wise did our Lord *Krishna-Chaitanya* jubilate. And he saved these non-Hindus and others with his holy powers.

And he now came to *Sorokshetra* and bathed here in *the holy Ganga* and he proceeded with his journey along the bank of *the Ganga* to the *holy Prayaga*.

And here at *Sorokshetra* the Lord told Krishnadasa and the Brahmin devotee to leave him and to go to *Vrindavana*. But they supplicated unto the Lord with folded hands saying, Pardon us, Oh Lord, for we intend to follow you up to *the holy Prayaga*. And this is for two reasons. We have little chance of getting your society again and the non-Hindus may cause you trouble again. For your devotee Balabhadra will not understand their language.'

The Lord heard their speech and smiled. And he allowed them to follow him. And both of them did so.

And on the way many more persons saw our Lord. And whoever saw him, the same became a great devotee. For he was seized with the holy frenzy of love and sang *the holy name*. And all who came in touch with him were similarly possessed with love and the latter in their turn made others such,

Thus every village along the bank of *the Ganga* was filled with *Vaishnavas* and our Lord saved all by offering them *the holy name Krishna*.

And he saved people here as he had saved others on his way to the Deccan by revealing his wonderful powers. For he flooded with his holy love the western parts of India also.

The Lord at last arrived at *the holy Prayaga*. And it was then the month of *Magha* when *the holy Makara Snana* takes place here. And here the Lord stayed for ten days and on each day he bathed in *the holy Ganga*.

Thus have I narrated a little of the wonderful actions of the Lord in the course of his journey to *the holy Vrindavana*. But the incidents were innumerable. And even the

God Ananta with his thousand mouths will not be able to do justice to them. I am but a poor creature. How shall I do full justice to them all? I only indicate some threads through which man may understand the merciful actions of the Lord *at the holy Vrindavana*.

For the jubilations of the Lord were unique and super human and man cannot understand them. Most men are unfortunate and they do not believe these things even when they hear them.

And therefore, I, Krishnadasa ask you, Oh devotees, to take the Lord's jubilations as super-human from the beginning to the end. Do believe them out of your faith and take them all as true. For whoever argues on these jubilations is indeed a fool, and the same only hurls a thunder-bolt on his own head to ruin his precious self.

And I say this unto all again ;

'The career of our holy Lord is an ocean of nectar and a drop of it can flood the world with the nectar of holy love'.

Thus I, Krishnadasa, all whose hopes are in the holy feet of the saints Rupa and Raghunatha, narrate the holy career of our Lord Chaitanya on earth.

END OF CHAPTER VIII.

CHAPTER XIX

[In this chapter the Lord met Sri Rupa at *Prayaga*, revealed to him all truths of the creation, all mysteries of *the Krishna-lila* and instilled power into his heart and ordered him to discover *the holy places of Vrindavana* and to write books on *Divine Love*.]

The whole creation was utterly destroyed in the course of time once in the past. And *the Lord Krishna* re-created the whole infusing power for the purpose into the Lord *Brahma*. Likewise the whole history of *the Lord Krishna's* jubilation in *the Holy Vrindavana* was forgotten in the course of time. Our Lord Sri Chaitanya observed this. And he was deeply aggrieved. He, therefore, decided to revive the whole history of *the Lord Krishna's* love at *Vrindavana* through his favourite devotee Sri Rupa and he did it.

All glory to the Lord Chaitanya. All glory to Sri Nityananda. All glory to the scholar Advaita Chandra and to all the devotees of the Lord.

So Sri Rupa and Sri Sanatana met our Lord at Ramkeli and went away to their own place. Both the brothers now began to think of renouncing worldly life.

And they invited two Brahmins and gave them much wealth. And then asked the Brahmins to perform the *holy ceremonies (Purascharana)* on their behalf with the sacred incantations appertaining to *the Lord Krishna* so that they might meet the Lord soon and visit his sacred feet.

After a while the saint Sri Rupa filled a boat with wealth and came back home with it. He spent it half in gifts to *Bhaktas* and *Vaishnavas* and a quarter of this wealth he spent in feeding his relatives and granting maintenance to them. The two brothers kept one-fourth of their wealth in deposit with honest Brahmins so that they might meet obligations arising from decrees, mortgages or convictions. They took ten thousand coins to *Gauda* and here the saint Sanatana spent the amount from the house of a grocer.

The saint Sri Rupa came to know that the Lord had reached *the holy Niladri or Puri* and he also heard that the Lord had decided to visit *the holy Vrindavana* taking his way through the dense jungles of the time. So he sent two messengers to *Niladri* to know the time of departure of the Lord for *Vrindavana* and to give him prompt information on the point. And he thought he would decide his course of action after he had known the truth about it.

On the other hand the saint Sanatana thought within himself, *The King, no doubt, loves me. But this affection of the King for me is also a species of bondage to worldly life. I would rather have the King become angry with me so that I might cut of my connection with worldly life and receive my freedom.* Thus cogitated the saint Sanatana and he decided to take recourse to a pretence. And lo, it was a pretence of illness.

And he stayed at home and did not do the duties of his high position under the King and he sent word to his master that he was sick and could not move out of doors. He did not go to the King, and his work was done by some clever Kayastha officers of the crown.

But he lived at home and read scriptures with some twenty or thirty scholars versed in Sanskrit. And he sat in the sasembly of some learned people and discussed *the holy Bhagavata* with them.

Once upon a time it so happened that the King of *Gauda* with a companion suddenly entered the room where the assembly was sitting, and the whole assembly stood up out of respect for the King. And the King sat on a high seat in the midst of the assembly.

And the King now spoke to Sanatana saying, 'I sent a physician to treat you ; but he reported that you were not sick. He found you whole. You do all important works of

State. How is it that you have left all work and you sit thus at home. You have utterly destroyed the administration. This is the position. Tell me now what is in your mind'.

Thus the King spoke. The saint Sanatana heard him and gave a firm reply, 'What you say is true, Oh Master. But I am now incapable of work. Kindly administer the land with other officers selected for the purpose.'

The King heard the reply. It did not please him. On the otherhand he became angry.

And he spoke strong words to Sanatana. For he said, 'Your elder brother is like a robber. He has sacrificed many animals and has destroyed whole villages. And here you confine yourself at home and destroy my administration. Is this conduct fair?'

But Sanatana was firm. And he replied, You are independent, Oh King of *Gauda*, you have right to punish those who are guilty of dereliction of duty. So you may punish us also'.

And thus spoke he, the saint Sanatana. The King heard him and ordered his men to arrest Sanatana lest Sanatana should flee justice. And he went back to his place.

So that the saint Sanatana was now a prisoner of the King.

It so happened after sometime that the King of *Gauda* intended to invade Orissa. He called Sanatana to him and said, 'I am invading Orissa. You must come with me'. Sanatana said that he could not agree to this as the King *was going to dishonour the deity whom he regarded with deep respect.*

The King then kept Sanatana in hurdles in the prison and went to invade Orissa.

All the time the Lord Chaitanya was *at holy Niladri* now known as *Puri*. And he now decided to go on pilgrimage to the *holy Vrindavana*. In the meantime the two messengers, sent by saint Sri Rupa, had already reached *Puri* and carried words to Sri Rupa that the Lord had started for the *holy Vrindavana*.

So Sri Rupa could know that the Lord Chaitanya was on his way to *holy Vrindavana* and he sent words to the saint Sanatana who was now prisoner of the King. And the words were to this effect, 'We two are going to meet the Lord Chaitanya and you should set yourself free by hook or by crook and try to go towards *Vrindavana*. I have kept ten thousand coins in deposit with the grocer. Use this sum in freeing yourself and come up somehow to the *holy Vrindavana*.

The two brothers wrote to this effect to the third who was saint Sanatana and they left the place for the *holy Vrindavana*.

The name of the other brother was Anupama. His surname was Mullick and he was also called Sri Ballava.

So the saint Rupa came with this brother Anupama to the *holy Prayaga*. The Lord Chaitanya received this information and was deeply pleased. And he, too, was at this time at *Prayaga*.

Once upon a time the Lord was going to meet the shrine of the *holy Lord Madhava*. And thousands of people came to see him. As he went he sang the *holy name* and people followed him some singing, some smiling and others on the otherhand dancing all the way. And Lo, there were some who fell on the ground as they sang the *holy name Krishna* and began to besmear their body with dust. The *holy Ganga* and the *Yamuna* could not flood the sacred *Prayaga* with their joint waters as the Lord flooded the *holy city* with his *Love for the Lord Sri Krishna*.

The two brothers Sri Rupa and Sri Anupama saw the rush of the crowd and remained at a distance. And by this time the Lord reached the shrine of *Lord Madhava*, a form of revelation of *Lord Sri Krishna*.

As the Lord Chaitanya saw *the holy image of Lord Madhava* he was deeply moved. His soul was filled with divine love and he began to dance singing *the holy name Hari* all along and raising his two arms up. And people saw this and they were overwhelmed *with love for the Lord Krishna*. And they were struck with wonder, too.

Indeed, the Lord's *jubilation in love for Sri Krishna* was endless here *at the sacred Prayaga* now known as Allahabad. I am unable to give details of it all.

Now there was a Brahmin of Deccan *at Prayaga*. And he knew our Lord Chaitanya. He invited the Lord Chaitanya to his place and the Lord accepted his invitation. And here at the house of the Brahmin the Lord rested and here he dwelt in secret for sometime

And here it is that the two brothers Rupa and Anupama otherwise known as Ballava met the Lord.

And both held in their teeth as tokens of humility *two small tufts of grass* and they bowed to the holy Lord Chaitanya from a distance falling prostrate on the ground. And they stood and sat several times. And as they did this, they *recited verses from the holy scriptures* once and again. For both of them were overwhelmed with joy as they saw the Lord before their eyes.

And the Lord, was pleased to see the saint Sri Rupa and gave him a most affectionate welcome saying, 'Come here, Oh Rupa, do come. *The Lord Krishna is indeed merciful*. For it is He who has called you away from the deep ditch of worldly life.'

So it is written *in the holy Haribhakti-vilasa*, a famous piece of scripture where the Lord Krishna Himself says :

'A man who merely follows the ceremonials of the holy Vedas and does nothing more is not a devotee. The real devotee is he who has got faith in me though he may be born of a very low caste known as Chandala. One should make gifts to such a person, should accept gifts from him and he deserves respects from all even from one like myself.'

The Lord Chaitanya read out this verse and he then embraced both Sri Rupa and Sri Anupama. And they touched his feet with their head.

Thus the two brothers Rupa and Anupama received the mercy of the Lord. They folded their hands and began to pray to the Lord in verses of their own which are as follows.

'I bow to thee, Oh holy Lord. You are highly charitable, for you give unto others holy love for the Lord Krishna. Indeed you yourself are Lord Krishna.'

You bear the name Krishna-Chaitanya and you are Krishna though you have got a white refulgent body.'

'Yes, you are that merciful one who have been kind to men intoxicated with ignorance. To save them from the curse of wordly life you have granted them the nectar of heavenly love. I therefore bow to you in reverence and take shelter in your holy feet.' *

Thus the two brothers read out the verses in praise of our Lord. And they were Rupa and Anupama.

The Lord now seated Sri Rupa near him and asked him news of his brother Sanatana.

And Sri Rupa now said to the Lord, 'If you free him, then alone could he be saved.'

* Sri Gouranga Lilamrita verses 1 & 2.

And the Lord replied saying, He is free already and he will meet us soon.

At this time of the day it was forenoon. And the Brahmin of the Deccan who was the host of our Lord asked the Lord to take his midday meal.

The saint Rupa lived here with the Lord. So did his brother Anupama. And same host requested both to take food from his house. And both took food from the plate of the Lord that was left as remainder.

After sometime the Lord decided to lodge on *the holy bank of the Triveni at Prayaga*. And he did so. And the two brothers Rupa and Anupama also fixed their lodging near the hut of the Lord.

And it so happened that at that time Sri Ballavabhattacharya of high repute dwelt in the village of Arail. He heard that the Lord was dwelling *on the bank of the holy Triveni* and he came to pay his respects to our Lord.

And he bowed to the Lord and Lord embraced him. And they sat together and had some *sacred conversation about the holy Lord Krishna*. As they conversed *on the Lord Krishna* the soul of our Lord was filled with *holy love* but he restrained himself. Still the signs were visible on his face on account of the deep stirrings within of sacred love and he could restrain himself with great difficulty. And Ballavabhattacharya saw this and his heart was filled with wonder.

The Lord now introduced Rupa and Anupama to Ballavabhattacharya and both bowed in deep reverence to Sri Ballavabhattacharya falling prostrate on the ground in deep humility. Sri Ballavabhattacharya wanted to embrace them but they stayed at a distance and would not come near. For

they said, 'Touch us not Oh holy man ! We are sinners and therefore untouchable

And they spoke and Sri Ballavabhatta was surprised but our Lord was pleased to observe humility in his beloved followers.

And he wanted to test Sri Ballavabhatta and said, 'Please touch them not, Oh holy Brahmin ; they are low by caste while you are a sacred Brahmin belonging to a high family.'

But Sri Ballavabhatta was wise. As he heard constantly the holy name *Krishna* from Rupa and Anupama, he perceived that the Lord was testing his faith. And he thought, 'I hear the holy name proceeding incessantly from the lips of these two men. They could by no means be unholy and mean, whatever their caste might be.'

Thus he thought, the holy devotee Sri Ballavabhatta. And he quoted to our Lord the following verse from the holy scripture known as *Srimat Bhagavata* :

'Surely, a *Chandala* who is of the lowest caste is superior if he constantly utters the holy name *Krishna* with his tongue. He is as good as a hermit, as sacred as a Brahmin performing sacred sacrifices, as pure as a man taking holy bath in holy waters and elevated in mind as a scholar reading the holy *Vedas*.'

And thus Sri Ballavabhatta recited the verse and as our Lord heard it he was deeply gratified.

And the Lord praised him eloquently and he himself recited the following verses quoted in the book called *Sri Haribhakti Suddhodaya* being the eleventh and twelfth verses of it, he being overwhelmed with holy love for the Lord *Krishna*.

And lo, these *verses* were as follows :

A man may be born low. But if he has burning faith for God in him, the effect of his low birth disappears. He becomes truly pure through faith in the Lord. And even if he be born as a Chandala, the wise shall respect him. On the otherhand if a man of high birth versed in the holy Vedas have no faith in God, he is mean and low. Such a man deserves respects from no sane being.

'Ornaments hardly become the body of a person who is dead. Likewise birth, study of scriptures, incantation of *holy mantras* and *Yogic-exercises* all appear dull and lifeless in a man *who has no faith in God.*'

Sri Ballavabhattacha now invited the Lord to his place and the Lord accepted his invitation. He was deeply moved to see *the holy love in our Lord*, his mysterious ways, his resplendent personality and his deep faith *in the Lord Krishna.*

And Sri Ballavabhattacha brought a boat and he asked the Lord and his followers to board it. And he guided them all to the village Arail where he had his residence.

And the boat floated *on the sacred river Yamuna.* And as it floated the Lord saw her blue water, blue even as the complexion of *the Lord Krishna* was. And he remembered his Lord and could hardly restrain himself. And he bowed and jumped into the sacred water of the river.

And the heart of all was filled with fear as they saw this and they caught hold of him with much ado and brought him on the boat again. But the Lord began to dance *in holy love* on the boat and the boat itself began to shake on the surface of the river. And it appeared that the boat would capsize in no time as water began to enter into it from both the sides.

Luckily Sri Ballavabhattacha was there in the boat. So Lord tried to restrain his *holy emotion*. And he did it with much ado. But it worked within all along and with the same strength and force.

At last they both arrived at the ghat of the village Arail. And as the Lord performed his midday prayer in the boat, Sri Ballavabhattacha was with him all along so that nothing untoward might happen. And he then brought the Lord to his own residence with him.

And Sri Ballavabhattacha was pleased to have the Lord in his place. And he gave him good seat to sit upon. And he himself washed the feet of the Lord with water.

And all his sons and relations washed their head with that *sacred water* which washed *the holy feet* of the Lord.

And he gave a new piece of coloured cloth to wear to the Lord and he worshiped the Lord with fragrant flowers and with light and burning of resin.

And he cooked food for the Lord out of deep regard and he fed the Lord with all care and attention. And he also fed the two brothers Rupa and Anupama.

The holy remainder of the Lord's food was given to Sri Rupa and what remained thereafter was taken by the servant Krishnadasa.

And Sri Ballavabhattacha now gave something to the Lord to purify his mouth after the meal and he also gave him a bed to rest upon. And he himself clasped the holy feet of the Lord for sometime to give him ease and comfort.

The Lord now asked him to go and to eat his meal. He took his meal and came in a moment to the Lord again.

It happened that at this time a scholar came to the residence of Sri Ballavabhakta and his name was Raghupati. And he bore the title of Upadhyaya. He belonged to Tirhoot and he himself was a highly revered Vaishnava.

He saw our Lord and bowed to his holy feet. For whoever touched the holy feet of the Lord the same at once was blest with attachment for the Lord Krishna and devotion for the holy Lord. And our Lord blest him with appropriate words.

The scholar Raghupati heard the blessings of the Lord and was deeply pleased. And the Lord now requested him to describe unto him the attributes of the holy Lord Krishna.

And the scholar Raghupati obeyed our Lord and he recited to him a verse on the sweet jubilation of the Lord composed by himself and lo, this was the verse which will be found in Padavali 127-99.

"Men are afraid of worldly life, some of them read the holy Vedas, some read the Smritis and some again study the holy Mahabharata of the sage vyasa to kill their fear but I know one and only one way to safety and lo, that is this, I worship Nanda in this life, for at his yard was the holy Lord Krishna who is the ultimate soul of all".

In this way Raghupati recited his verse and our Lord was deeply pleased. He was seized with holy zeal. And as Raghupati said this he bowed deeply to the Lord.

But our Lord spoke on, And he said, "Go further into truth and read another verse containing truth deeper than this."

And the Scholar Raghupati obeyed and recited the following verse.

"Here is our Lord, here is the grove on the bank of the holy

Yamuna who is a daughter of the Sun. And here he jubilates in deep love with the Gopis most freely. And he is the Lord Krishna, the lord God himself, the ultimate soul of beings, I know all this. But whom shall I tell it? And who will believe it if I speak it unto him?"

And our Lord heard this verse and his mind and body were filled with holy zeal. And he again asked the scholar Raghupati to recite more about the sweet and deep jubilations of the lord Krishna.

But the scholar noticed the holy zeal in our Lord and he was struck with wonder. And he easily came to the conclusion that our Lord was the Lord Krishna himself.

And the Lord asked the scholar Raghupati, "Which beauty is most sublime?"

And the scholar Raghupati replied. "The sublimest beauty is that of the lord Krishna."

The Lord questioned him again saying. "Which place is the most beloved of the lord Krishna?"

And the scholar Raghupati replied, "Among the beloved places of the Lord, Madhupuri is the sweetest."

The Lord questioned him again saying, "Tell me which stage in life is the sweetest, Oh Scholar, of the three stages childhood, or the Pauganda stage or Kaisore?"

And the scholar replied, It is the Kaisore, O Lord! It is the most respectable period of Life.

The Lord questioned him over again saying, "Which Rasa is the sweetest of all."

And the scholar replied, "It is the holy sweetness resembling the sexual, which the devotees enjoy."

And thus questioned the Lord and received replies from the scholar Raghupati here in the house of Sri Ballavabhattacharya.

And the Lord was pleased and said to the scholar Raghu-

pati that he learnt much of truth from him. And as he said this, he, our Lord, recited the following verse with his voice choked with emotion.*

"The sublimest beauty is the Lord Krishna The sublimest city is Madhupuri. The sublimest age is Kaisore and the sublimest sweetness is the sweetness that a pure devotee enjoys in the love-association of Krishna with Radha."

And thus our Lord recited and he embraced the scholar Raghupati in Love. And both began to dance in the frenzy of love.

And all this Sri Ballavabhatta saw and he the host, was surprised. And he called his two sons and made them bow to the holy feet of the Lord.

And now all the people of the village Arail came to meet our Lord. All had love for the Lord and faith in him as their reward.

And one by one all the Brahmins of the village began to invite the Lord but Sri Ballavabhatta refused to accept such invitations on behalf of the Lord. For he was afraid that while sailing in a boat on the holy Yamuna the Lord would jump into the river out of holy love. And he decided to take the Lord to holy Prayaga and not to keep him any longer in his own house.

And he asked all who invited the Lord to go to Prayaga to invite him when he was there. And he made the Lord board a boat and proceeded towards the holy Prayaga along the holy Ganga. And he arrived with the Lord at the holy Prayaga.

And there was a great rush of people here at Prayaga. So the Lord could not inspire Sri Rupa with power nor could he impart to him all the sacred truths of the scriptures that he desired to do. So he went to the holy

Dasaswamedha Ghat and there he imparted to Sri Rupa all the holy learning of old, inspiring him with power to accept the same.

And our Lord taught him the truth about the lord Krishna, the truth about the religion of faith, the truth about the sweetness of the holy love for the lord Krishna and the spiritual truths contained in the holy Bhagavata.

And the truth that he heard from Sri Ramananda the same he imparted to the saint Sri Rupa and with all of them he inspired his favourite devotee. And before he imparted the holy learning he made his heart and his brain fit for the acceptance of all deep spiritual truths.

And the story of all this has been described by Kavi Karnapura a son of Sivananda who, too was a devotee of the Lord.

And it is written in the drama called, "Sri Chaitanya Chandrodaya" by the poet Karnapura 9-48, 9-42, 9-43 as a speech proceeding from Bartahari to king Prataparudra.

"The history of the sweet jubilation of the Lord Krishna with the Gopis at Vrindavana was forgotten in course of time. Our lord Sri Chaitanya saw this and he wanted to revive the same fully by his own efforts through the saints Sri Rupa and Sri Sanatana. And it is for this that he initiated Sri Rupa and Sri Sanatana with power out of mercy to perform the task.

"He, the saint Sri Rupa, who was an object of deep affection to our Lord Chaitanya, who was deeply attached to our Lord for his sacred attributes and who was as it were the sacred sweetness personified and was also a brother of Sri Anupama received the mercy of our Lord at holy Prayaga. Here the Lord spoke unto him all the truths of loving sweetness and here he embraced him deeply and thus made him an object of his mercy.

"Our Lord Chaitanya had a great favourite, nay, a friend, a sacred second self of his own who was his own Love personified or say, his own sacred self personified or his own love-revelations personified. And he was Sri Rupa. And the same he inspired with holy power to accept the deep spiritual truths of love for the Lord Krishna".

And in this language the poet Kanapura wrote about the Lord's inspiring Sri Rupa and Sri Sanatana with power in different chapters of his book.

The Lord had indeed quite a number of prominent devotees. Of these the best were Sri Rupa and Sri Sanatana. And they deserve respects from all.

So that if any one returned from a holy pilgrimage to Vrindavana, the followers of the Lord asked those pilgrims news of Sri Rupa and Sanatana. And they asked the pilgrims about the life of Sri Rupa and Sri Sanatana at the holy Vrindavana as to how they dwelt there, what was the nature of their renunciations, what they ate and how day and night they worshipped the holy Lord Krishna at Vrindavana. And they were curious to know all about Sri Rupa and Sri Sanatana who had gone there to dwell.

And the followers received true replies from the pilgrims. For the pilgrims praised both the brothers saying,

"They are happy at Vrindavana both Sri Rupa and Sri Sanatana. They cared for no name. But they dwelt one night under one tree of that holy place. And sometimes they took ordinary food from the house of a Brahmin and sometimes they fasted. And at times again they abandoned food and used to chew dry bread or dry peas. And their only pot was a 'Karanga' and their only wear was old tattered pieces of cloth.

And they always uttered the holy name Krishna and talked about him. And in holy jubilation they often

danced. And thus they passed about two hours and they took rest only for two hours at the night.

And sometimes they missed these two hours of rest if they happened to sing the holy name with zeal.

And then they wrote books on the holy religion of faith and they heard of our Lord Chaitanya and they meditated upon our holy Lord".

And thus the pilgrims spoke of the two brothers and about their life at Vrindavana to the followers of the Lord and they were deeply gratified.

For them, the hearers thought, nothing was impossible.

Nothing was impossible for the followers of our Lord Chaitanya and for those who obtained his mercy.

And the saint Rupa himself has described the mercy of the Lord in the following words in the book known as Bhakti Rasamrita "Sindhu".

"I bow to the lotus like feet of the holy Lord Chaitanya who is indeed the Lord Krishna himself. I am small but he is in my heart inspiring me and urging me to compose this holy book":

To proceed with the narrative. So our Lord stayed for ten days at the holy Prayaga and inspired Sri Rupa with power for acceptance of holy truths and taught him the sacred truths of religion.

And thus our Lord spoke unto Sri Rupa :—

"Hear me, Oh Rupa, hear the signs of faith and the sweetness of it. I shall describe them in brief.

Wide indeed is the ocean of loving faith and deep it is. I only desire that you should taste a drop of it. And so I speak.

Here in the great Universe there are infinite created beings. They are born and reborn in eightyfour lakhs of

births. And this is the law of evolution from the meanest being to the ultimate form known as man.

And what about the soul in all these beings ? It is as small as a piece of hair divided into a million parts. So it is written in the holy Vedas quoted in Sri Bhagavata (10-87:30).

"I am in every creature. And there I am in a small form equal to one millionth part of a human hair. And this little part is but a particle of the ocean of my own infinite self.

So also it is written in the holy Bhagavata (11.16 11-10-87-30) in the 'speech of the Lord Krishna to the devotee Uddhava,

'I am, Oh Uddhava, the root of all excellent attributes of gifted persons. I am that holy inspiration which makes great men what they are. Among all fine little things I am the soul and among the unconquerable things, I am the mind'".

And the holy Vedas also thus describes this little soul in all creatures :—

"Those who preach that God and his creatures are one, the same do not know the true self. Their preachings are utterly false : for all creatures are under your control and if you and they be one the question of control becomes unreal and vanishes at once. You are infinite and eternal while created beings have their little limitations. You are in all but they are not you. They are subject to birth and death and they cannot control themselves being themselves weak and finite ; you are the ultimate creator, guide and controller'".

And our Lord continued saying, Among the created objects, Oh Rupa, there are two classes, the moving creatures and created beings like trees that cannot move.

Among those that some live in water and some on land and some again live both in water and land. Among them

there is the class known as men. And their number is very small.

Among men there are classes known as Mlechas, Pulindas, Bouddhas and Savaras.

And there is a class who respect the holy Vedas only in name but violate their sacred injunctions by unholy actions.

Among those who respect the Vedas and observe the rules, there are men who follow the line of 'Karma' or work without expectation of result. And hardly one among a million of this class wins real wisdom.

And one among a million of those who win wisdom receive Moksha or beatitude and one among a million of those who win beatitude becomes a real devotee or Bhakta of the lord Krishna.

And the characteristics of a real devotee is that he has no desire properly so called and he is in in deep and blissful peace. But others desire enjoyment and salvation, they desire to have the result of their actions and their mind is always in a disputed state. They are fickle, unsteady and are constantly shaken on the wave of worldly desires,

So it is written in the holy Bhagavata—6—14—5.

"Many attain salvation and beatitude. Few among them became really devoted to the Lord Krishna. And the devotees alone have a steady and peaceful mind full of heavenly bliss. And they are very rare, indeed."

And the Lord continued saying, "Thus the created beings live and thus they are born and reborn. And during this arduous course a good chance comes to a few. And they are very lucky, indeed.

And lo, this chance is this: Such a one receives the seed of the sacred creeper of faith in Lord God. And he sows the

the same even as a gardener sows his seeds. And he sows this sacred seed with the sacred water of holy songs and holy hearings of the name.

And the sacred creeper grows and it gradually penetrates *Brahmanda*, *Viraja* and *Brahmaloka* and enters *Paravyomdham*.

And it winds up still higher till it reaches the very kingdom of God known as *Goloka* or *Vrindavana*. And there it finds the final fountain-source of love which is the *Lord Krishna's* feet—the *Kalpa-tree*.

And here the sacred creeper spreads its fine little branches and shoots and here it bears the sweet fruit of love for the *Lord Krishna*.

But the gardener always pour water of hearings and songs of *Lord Krishna's* name at the feet of the creeper so that the growth might be unhampered and perpetual.

And as the devotee enjoys the sacred sweetness of the fruits, dangers sometimes beset him as they beset the natural creeper of the garden.

For mad elephants attack it and these are the sins committed against the *Vaishnavas*. And if mad elephants are allowed to attack it, the creeper is torn. It falls and its leaves wither and dry up.

So the gardener who is the devotee himself keeps it covered up so that the mad elephants, roaming within, might not assault it.

And sometimes again with the sacred creeper certain offshoots grow and these are the common desires of life, the desire for enjoyment, the desire for other worldly objects and even the desire for what is known as salvation; these desires are infinite and they know no end and the

rising offshoots too are many. And these are forbidden steps, hatred, sacrifice of animals and other sins of life. And to these belong the desire for gain and the desire for fame in worldly life.

And these offshoots are nursed up with the warmth and water of encouragement. They grow up. And they grow rapidly till they attack the sacred creeper of faith itself.

When the devotee perceives their growth, he must cut these offshoots off. For then alone can he attain the kingdom of God, otherwise known as *holy Vrindavana*.

And then alone his creeper bears *fruit of love* and he can taste it to his satisfaction. And through the creeper he climbs *the holy feet of the Lord Krishna who is the holy tree yielding all desires*. And here he serves the Lord and he tastes the sweet nectar of the fruit of love for *Lord Krishna*.

And his fruit is the sweetest of all ; this indeed is the sacred culmination of spiritual life. All other desires described hereinbefore are dust in comparison with it.

So it is written in the treatise *Lalita Madhava*(5-2-70).

'Love is the only secret of realising God. It is the only anodyne, the only nectar the Lord is fond of. It does come into our heart in the course of attempt for the realisation of God. Only so long as it does not come, other things become attractive. And such things are power of doing miracles which are of eight kinds, the gratification of following the path of truth, the Yogic realisation of self. And in the list may be included even the sweetness of realising the God as the supreme creator which sometimes enchants our heart and imagination.'

And our Lord continued saying, '*From pure faith, Oh Rupa, love in the Lord is born.* So let me describe to you the character of pure faith.

And lo, it is constant meditation *on the Lord Krishna* after entire exclusion from the mind of all other desires, all other inclinations to perform ceremonials and all attempts for realising Him through wisdom. And this meditation must be all-absorbing. It must be practised by the whole strength of the mind.

This, Oh Rupa, is *the way to pure faith*. And it is from this kind of faith that *love for Lord God is born*. And this is accurately delineated in the holy treatises, *Pancha-ratra* and *Srimat Bhagavata*. So it is written in the *Bhakti Rasamrita Sindhu*. (1-1-10.)

'Pure service to Lord Krishna with all our senses and with all our faculties free from all desires is termed faith.'

So too, it is written in the *Srimat Bhagavata* (3-29,11-14)

'What is pure faith ? It is that strong and forceful propensity of the mind which, on perceiving my sacred attributes as the core of all and as the final self of the great creation, runs towards me even as the strong and forceful current of the holy Ganga runs undivided towards the ocean. It never cares for subsidiary results or benefits and it never cares for the satisfaction of any subsidiary desires.'

There is that blessed state of the mind which sages call salvation. It is of five kinds : *Salokya*, *Sarsti*, *Sarupya*, *Sanipya* and *Sajujya*. But my devotees who have deep faith in me enjoy such sweetness and bliss from faith that they would not accept in its stead even these blessed conditions though offered to them.

Indeed, if the desire for enjoyment of these blissful

conditions and for salvation crop up in the mind *true love* for me would not generate in it'.

So it is written in *Bhaktirasamrita Sindhu* (1-2-15)

'I deem the desire for enjoyment and for salvation as two evil witches. As long as these lurk in the mind, love for *Lord Krishna* cannot generate in it.'

And thus the Lord spoke on and taught Sri Rupa and he continued saying. 'Once you are desirous of attaining *loving faith* in the Lord through *Sadhan Bhakti* an attachment is born in you and when this attachment deepens, it is the first stage of love (*prema*).

And this love grows in intensity day by day and reveals itself in various forms—*Sneha*, *Ma'n*, *Pranaya*, *Raga*, *Anuraga*, *Bhava* and *Mahabhava*.

You can have affection for the Lord even as a father and a mother have affection for the child. Another form of it is called *ma'n* or loving offence. Yet another form of it resembles *conjugal love*. And from these sentiments deeper attachments, deeper feelings, deeper affections and deeper emotions grow and these are respectively called *Raga*, *Anuraga*, *Bhava* and *Mahabhava*.

And they are born of the same sweet thing called love even as things like molasses, sugar, refined sugar and more refined sugar called *Misri* are produced from the same juice of the plant called sugar-cane.

And all the conditions mentioned above are steadier conditions of attachment for the *Lord Krishna*. And once the devotee gathers such feelings, he becomes fit for deeper emotions known as *Bibhava* and *Anubhava*. And if these emotions are mixed up with the *Svattika* and *Vyabhichari* feelings, they yield a new sweetness which the devotee alone can enjoy.

And it is as sweet to the soul as *Rasa'la* is to the tongue. And it is a complex mixture like unto *Rasa'la* which is made of curdled milk, clarified butter, camphor, pepper and another object known as *sitā misiri*.

And there are distinctions even in these realisation as devotees of different classes with different minds try to realise them. And these distinctions are of *five kinds*. And they may be called *five species of deeper emotions of the soul*.

And they are called *Santa Rati*, *Dasya Rati*, *Sakhya Rati*, *Batsalya Rati* and *Madhura Rati*. And the first emotion is like the one that the people, filled with wisdom, feel for the Lord. *The second* resembles the feeling of a devoted servant towards his master. *The third* resembles the love of a friend for a friend ; *the fourth* resembles the affection of a mother for the son ; while *the fifth* is like the deep love of the wife for the husband.

And faith in the Lord may develop along *five lines* on account of emotion growing along these *five* distinct channels. And they are styled in *five ways* as mentioned above.

Accordingly, there are *five classes of devotees* trying to realise the Lord in *five different ways* through loving emotion. And in these are mixed up the elements of humour, wonder, heroism, pity and also the feelings of fear, terror, and incongruity. And these are seven subsidiary feelings which feed up the five sacred emotions as mentioned above.

The five steadier feelings are there within. The seven subsidiary feelings mix up with the principal affections from environment and come even as guests come uninvited to the house of a house-holder.

And I shall now illustrate the above by some examples from the scriptures. And there are examples of different

classes of devotees who realised in different ways *the loving sweetness for the Lord God* who is no other than *Lord Sri Krishna* himself.

The *nine Yogendras* and *Sanaka* were devotees of the *Santa*-class. And the number of those who regard themselves as slaves of *the Lord* and try to realise Him through loving service is infinite.

Among those who served the Lord through loving friendliness are *Sridama* and *Sri Bhima* and *Sri Arjuna*. The parents and other superiors of the Lord tried to realise him through their deep affection for him.

Of those who tried to realise the Lord through conjugal love are *the Gopis of Vrindavana*. And of this class also are those who were consorts of the Lord, who are known as *Lakshmis* or *Goddesses of Fortune*. And their number infinite

Here again the loving emotion for *the Lord Krishna* is of two kinds. One is blended with desire for glory and another is pure.

And the love for the Lord at *the holy Gokula* is free from all desires for glory, while such love for the Lord as is found in *Sri Vaikuntha* and the two sacred places *Mathura* and *Dwarka* is blended with desire for glory.

But where there is this blending, the love is limited. Where love is free from it, it is unalloyed and therefore the purest.

Sometimes the blending of the desire for glory augments love in those who try to realise the Lord through wisdom and through loving service. But in the case of *loving affection, loving friendliness and conjugal love*, blending of a desire for glory delimits the emotions so that when father *Sri Vasudeva* and the mother *Sri Devaki* recognised *Sri Krishna as the Lord God*, they bowed to him. And they

bowed because they remembered that *Lord Krishna is the Lord God of all and he is full of infinite glory.*

So it is written in the *holy Srīmat Bhagavata* :—

Both Devaki and Vasudeva realised that their son was *no other than Lord Krishna Himself* and so was *Srī Balarāma*. So even when the two holy sons bowed, they could not embrace them as their own sons.

So, too, when *Srī Arjuna* saw the universal self of *Lord Krishna* he became afraid. And he prayed unto Him to pardon him for all the indulgence he took from the Lord deeming Him to be a friend of the ordinary class.

It is thus written in *Srī Gita* (11-41-42) :—

Srī Arjuna said seeing the universal and all-pervading self of the *Lord Krishna* :—

“Oh Lord, I have often taken you for a friend and have spoken freely and frankly with you. I have often called you by the name of *Jadava, Krishna* and *friend*. I was a fool when I did so. *I did not then realise who and what you are.* It was an act of great mistake although I spoke out of love so recklessly. So pardon me for such conduct of the past.

And sometimes, Oh Lord, I cut jokes with you and even disregarded your words when enjoying pleasures in your company, when taking food with you and when sitting with you or resting with you in the same bed. All these I have done when you were alone or even when you were in the society of others. Do pardon me for all these wrongs, Oh Lord.

So, too, the love of *Srī Rukmini* was blended with fear for once upon a time when *Lord Krishna* was cutting jokes with *Srī Rukmini*, she, the divine consort, thought

that the Lord would leave her and became afraid.

So it is written in *the holy Bhagavata* (10-60-24)

'Yes, the bangles fell from the hands of Sri Rukmini when she heard from the *Lord Krishna* that He might leave her ; for she was deeply disappointed, terribly afraid. Her fear made her sad. Her fan also fell from her hand and her brain was benumbed so that she was seized with a kind of torpor ; and spreading her hair she fell like a soft plantain tree struck by wind suddenly upon the ground.

But *pure loving faith*, Oh Rupa, hath no fear, no blinding of glory in it, It may see the glory of the *Lord* but stands equal before it.

So it is written in *the holy Srimat Bhagavata* (10-8-45).

'Oh what a wonder ! He whom *the Vedas* call Indra, the *holy Upanishads* call Brahman, *the Sankhya* calls Purusha, and *the Yogis* call Paramatma and *the Satvatas* call Hari, the same *Lord Krishna* came down to be a son to Yashoda. And she took her to be a son.

For, once she went to the extent of tying up the boy *Krishna* to a post. And this she did thinking that the Lord was but her own son, though he was the One imperishable and Almighty incarnate as man, whom nobody could describe in words.

And the Lord Himself behaved like a common man. For once upon a time he was defeated in a game by his friend and the condition was that whoever would be defeated, the same would carry the victorious one on his shoulder.

The *Lord* was defeated and he carried Sridama, Bhadrāsena carried Brishava and Pralamba carried Balarama the son of Rohini on his back. So, too, once a *Gopi* treated the Lord as a common man. And she said to him, Oh *Krishna*,

I am tired and can walk no more, Please carry me on your shoulders and take me whither you like.' She felt proud on the occasion on receiving exceptional kindness from the Lord.

So, too, on another occasion *the Gopis* spoke thus to the Lord, 'We are enchanted. *Oh Krishna*, by the sound of your flute. And so deeply enchanted we are, that we have left behind our husbands, brothers, kinsmen and friends. You know all this. Why do you then slight us though we have come to you at midnight for your favour? Who else could be so unkind?' (*Vide Srimat Bhagavata*)

And the Lord continued saying, 'And this is the nature of man. I shall now deal with *the sweetness* that emanates from *steady love for the Lord Krishna*. And this is called *Santa Rasa*.

And whosoever possesses this kind of love for the Lord, the same has exclusive devotion in him and in his true self. The Lord himself has said that concentration of the entire intellectual faculty in his holy self is *Shama*. For thus he spoke to the devotee Uddhava, 'I shall define *Shama* or true steadiness to you, *Oh Uddhava* ! It is the concentration of the entire intellectual faculty in me. Steady attachment for the Lord ultimately leads to this blessed mood. Nothing else could lead to this !

Srimat Bhagavata—11-19-36.

And whoever has his intellect completely concentrated in the *Lord Krishna*, the same abandons all other desires of the world. A devotee of this class *finds nothing except the Lord Krishna as sweet and enchanting*.

So that such a man is the real devotee of *the Lord*. And such a man, *Oh Rupa*, treats what we call heaven and salvation as an inferior grade of realisation.

So *the Lord Shiva* once spoke to his consort *Sri Durga* :

Srimat Bhagavata : 6-17-28

Those who find with deep observation that the whole universe is but one *Lord Krishna* diffused and revealed out, the same pay little regard to salvation, heaven or hell. To them they are all one. They are not afraid of any condition whatsoever.

There are two symptoms of real steadiness or concentration *in the Lord*. One is unalloyed devotion in the *Lord* and the other is *complete abandonment of all worldly desires*. As air has the capacity of conveying the sound and does indeed convey the sound, so a devotee of the *Santa class* carries with him these two great virtues.

But he has no affection for *the Lord Krishna*. He only meditates upon the *Lord* as the one supreme immanent self and the universal soul at the same time. In such meditation he finds a deep sweetness.

Such a devotee understands the nature of the *Lord Krishna*. But he cannot enjoy him as a beloved one. In the *Dasya emotion*, which a true servant hath towards his Lord, there is love. And there is the feeling of inferiority. For the *Lord Krishna* is treated as the supreme task-master. A devotee having this feeling always serves the *Lord* by affectionate service and he constantly thinks of *the Lord* as the one supreme Lord of all and he worships him in reverence and with praises.

There is the element of concentration in this *loving service*. The additional element is the spirit of service unto the Lord. So that loving service has a redoubled quality.

There are the elements of concentration and loving service in friendship. And friendship has an additional element which is trust. And thus it has three-fold virtue.

While a loving servant has deep regards for his master, a loving friend has a sense of equality and a trust and confidence in his compeer.

Thus the Lord rides on the shoulders of his friend and makes the friend ride on the same at the time of games and they play and enjoy playful fight ; they give service to the Lord and they also make him serve them. There is no vanity, no sense of superiority in loving friendship. Hence it has *three elements* compounded within itself. For this feeling contains *affection for the Lord and treat the Lord as equal*. And the Lord is fond of this feeling, as he is fond of his friends.

Let me now deal with the *fourth emotion*, Oh Rupa. And lo, it is *affection*, affection even like the affection of parents for the son. And this parental affection has three components. And one is *concentration*, another is *loving service* and the third is *the feeling of friendship*. 'And it has one component more and this is *affection stronger than that of the friend*. And all the four components make up the parental affection which, as of right, reprimands the child or otherwise takes him to task. And such affection takes the *child Krishna* as its protegee and itself as the protector. And it has four distinct elements compounded in it as mentioned above. So that the Lord appreciates it much more.

And in the sweet nectar of this feeling the Lord himself takes his bath and he makes his devotees bathe therein. So those persons, who see the glory of the Lord in its entirety, say that the Lord is responsive to the parental call of his own devotees.

So it is written, (*Haribhakti-Vilasa*—16-99) in the eighth verse of the prayer to the Lord Krishna in the *Padma-Purana* :—

'Oh Lord, you are the fountain source of all love. So

I bow unto you. In your childhood, you played with your friends and gave deep satisfaction to all the people of *Gokula*, you immersed them in joy and you also showed those who admire your glory and the glory of the creation that you are always within the reach of the call of your devotees.'

Let me now explain the other emotion, Oh Rupa. And it is conjugal love and is called *Madhura Rasa*.

This conjugal love, Oh Rupa, contains all the previous elements and it is something more. It contains the elements of concentration, of loving service, of friendliness and something of the parental affection also. The equality of friendship is in it, the affection of the mother is in it and in it is the desire of placing the whole body at the service of the Lord. Hence the *conjugal love* contains within it all other kinds of love and it hath in it all the *five* elements.

And as it is in nature, so is it in love, Oh Rupa. For in nature the most rarefied element is *ether*, which has *sound*; the next is *air*, which has sound and touch; the next is *light* which has sound, touch and form; the next is *water*, which has sound, touch, form and *Rasa*, and the next is the *solid earth*, which has the previous four and smell also.

The sweetest thing, therefore, is *conjugal love*. And thus I have delineated the sweetness of various kinds of love for the Lord. You may, Oh Rupa, reflect and meditate on these.

For as you will reflect on these along the lines suggested by me, the holy Lord Krishna will reveal himself in your soul. And he will be merciful to you. And

through his mercy you. will learn all the secrets of *loving sweetness*.

And thus the Lord spoke to Sri Rupa and he then embraced him deeply out of 'unfathomable affection.

And all this took place at *the holy Prayaga*. And the Lord now decided to start for *the holy Baranasi*.

And next morning he started for *the holy Baranasi* and early in the morning Sri Rupa came to him. And he prayed for permission to the Lord for accompanying him to *the holy Baranasi*. For said he, to the Lord. 'I shall not be able to bear the waves of the grief of separation from you.'

But the Lord said, '*Your duty, Oh Rupa, is to follow my order and I order you to go to the holy Vrindavana. Live for sometime there, come back to Gauda and meet me thereafter at the holy Nilachala.*'

Thus our Lord Chaitanya spoke and he embraced Sri Rupa and then boarded his boat.

And Sri Rupa fell down unconscious there and was for a long time in that state. And the Brahmin of the Deccan somehow escorted him home.

And after a few days Sri Rupa and Sri Anupama started for the *holy Vrindavana* and the Lord came down to *the holy Baranasi*.

And the scholar Chandrasekhara heard that the Lord had come and he came to welcome him from outside the village. For he dreamt in that night that the Lord had come to his house. And he therefore went outside the village to receive our Lord.

And the Lord arrived and the scholar Chandrasekhara led him home. And here Misra Tapan, also came to

pay his respects to our Lord. And with great respect he invited the Lord to his place.

And he fed our Lord in his house and Chandra-sekhara invited the Brahmin of Deccan to his place.

And after the first meal Misra came to the Lord and touched his holy feet and said, 'Be kind to me, Oh Lord, permit me to supply you with meal as long as you are at *holy Baranasi*. Please do not accept meal from the house of any one else.'

And our Lord knew that he would stay at *Baranasi* only for five or six days and he knew that he would not take meal from any *Sannyasin* or hermit of the place. He therefore agreed to accept food only from the house of Sri Chandra Sekhara. And he stayed in the house of the scholar Chandra Sekhara.

And here the Marhatta Brahmin came to meet the Lord and the Lord granted him mercy. And all pious people of the place also came to meet the Lord. And some of them were Brahmins and some again were Kshatriyas or of the second higher caste.

So I have narrated in brief the mercy of our Lord Chaitanya towards Sri Rupa. Whosoever will read this with devotion shall attain loving faith in our Lord.

Thus I, Krishna Dasa, all whose hopes of success are at the holy feet of Sri Rupa and Sri Raghunatha narrate the holy career of our Lord Chaitanya on earth.